SEPTEMBER 15, 1960

THE UNITED CHURCH

OBSERVER

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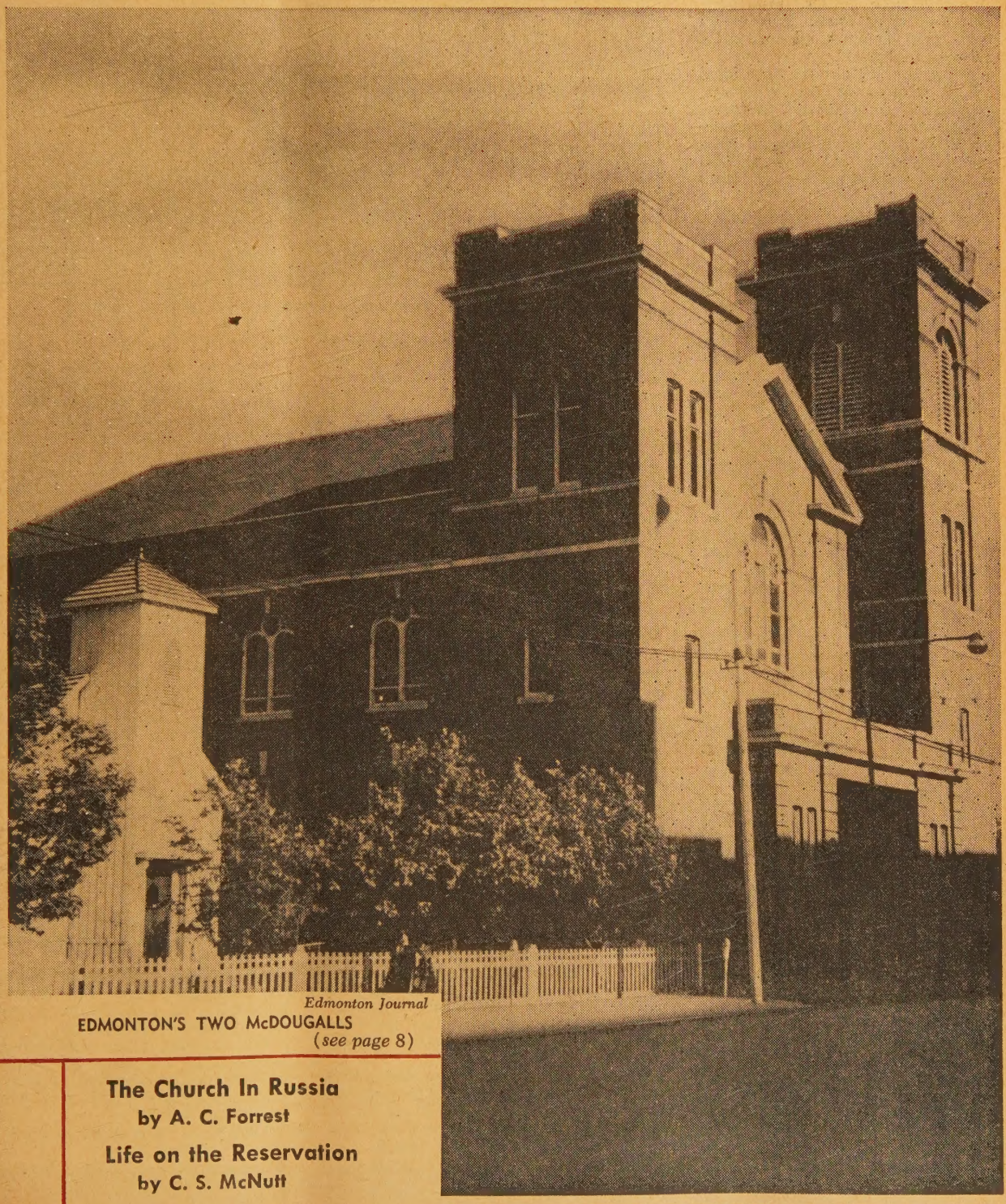


Edmonton Journal

EDMONTON'S TWO McDOUGALLS

(*see page* 8)

The Church In Russia
by A. C. Forrest

Life on the Reservation
by C. S. McNutt

Letters

National Symbol

Dear Sir: As General Council meeting approaches we begin to think of our church in national terms.

I believe the United Church needs a symbol of herself that will give her identity in the mass mind, a public image.

The Lutherans have their **This Is The Life**, the Mormons have their **Tabernacle Choir**, the Christian Reformed Church their **Back To God Hour.** Perhaps the Board of I and S should work on this.

We complain that for most Canadians the United Church is Dr. Mutchmor criticizing the liquor trade. This would not be so if the church would present a proper image of herself.

In many places this is done on a local level. For example in the Wingham, Ont., area, the United Church is **Singtime,** a TV programme on Sunday afternoons. It needs to be done on a national level with expert planning, and an evangelical warmth, and a sincere purpose of lifting up Jesus Christ.

Willowdale, Ont. (Rev.) John Hunter.

Mixed - Blood Canadians

Dear Sir: In a recent issue of **The Observer** there was an editorial hope "For South Africa's Future." The editor exhorts his readers to remember that "God made of one blood all races of men," and later mentions that Canada's borders are "closed to the dark-skinned people with whom we sympathize so deeply when they are afar off."

There are some dark-skinned people—little people—not so far off who should be the concern of more thinking Canadians. I speak of the children of mixed race here in Canada. The part-Negro, part-Indian, part-Oriental children all available for adoption, but for whom very few adoptive homes are open.

A group of us in Montreal who have adopted some of these children of mixed race recently formed the Open Door Society to "encourage general acceptance of children of mixed race." If any of your readers would like to know more about the society and the children in need of homes we should be pleased to hear from them.

Montreal 29, P.Q. Margaret Edgar.

"Made in Japan"

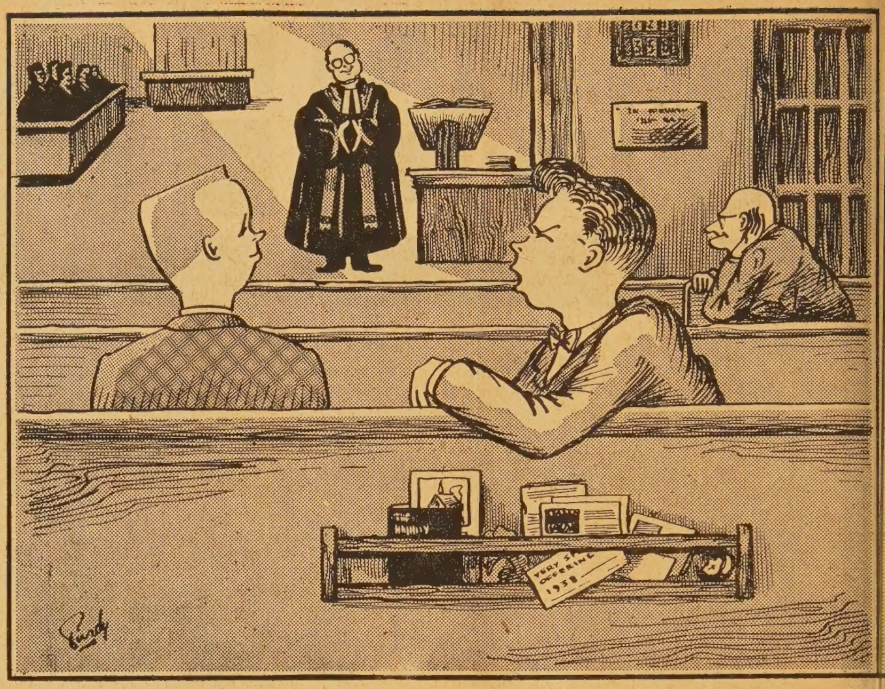
Dear Sir: I'd like to correct Mrs. Shilton's ideas on economics as expressed in her otherwise very interesting article. She says:

"It has been obvious to Christians for some time that if the Japanese are to survive in their island kingdom they must do so by selling manufactured goods and buying what they need with money thus obtained. Of course this means that somebody has to buy their goods, and even if our purchases of Japanese goods **means that wages and living standards in our own country decline,** it is still our Christian duty to make possible the survival of our Japanese brothers."

Some time or another, no doubt, Mrs. Shilton has desired an article and thought it would cost a certain sum of money. Then she found that she could buy this article for considerably less (probably because it was made in Japan) and therefore she had money left over to buy something else which she otherwise would have had to do without. Did her living standard decline by finding this lower priced article? I think it improved.

If Mrs. Shilton thinks that she is being charitable by purchasing cheaper goods imported from Japan or elsewhere, it is the kind of charity that begins at home. Buying imported goods will cause no depression at home as it creates employment in producing and transporting goods for export to pay for the imports.

Victoria, B.C. F. J. Knudsen.



"Brace yourself! Here comes another of those 'children's stories'!"

Clerical Teamwork

Dear Sir: . . . May I suggest that the pastoral relations committees of the churches seeking assistant ministers consider the fact that there is a very thin line which separates preaching and teaching. Therefore, when congregations advertise, continually, that there is "occasional preaching" or "occasional opportunity to conduct worship," they are denying anyone interested in such a position the fulfilment of his calling as a minister. . .

Preaching is vital in the Christian education programme, and unless one is engaged regularly in preaching the message of salvation in Jesus Christ and is responsible to the discipline of preparing a weekly sermon, I believe that he is not performing his function as a minister.

Also, may I suggest that the title "assistant minister" is perhaps a misnomenclature. "Associate minister" would be better and would not leave the impression with the congregation that the "assistant" is a "Joe-boy."

In my present situation I feel that I am more of an associate than an assistant. This sense of "teamwork" is due to the relationship between the minister, Rev. Dr. E. S. Lautenslager, and myself.

Sudbury, Ont. (Rev.) C. S. Woods.

"First" in Canada

Dear Sir: An item in the June 1 issue makes reference to the coming of Methodism to Canada and gives the date as 1775. This would no doubt be true of the Canada of that date, but since then Confederation enlarged its bounds and in the Canada of these later years the Maritime provinces of New Brunswick and Nova Scotia held first place with the coming of the Yorkshire immigrants to Chignecto and the building of the Pointe-de-Bute and Sackville churches in 1788.

However, as Canada has still further increased its bounds, the Maritimes must lose first place and pass the honour along to the new province of Newfoundland. Coughlan came to Conception Bay in 1759 and on August 1, 1788, the first Methodist Church was built at Carbonear, preceding by a few weeks the erection of the Methodist Church at Pointe-de-Bute.

Oxford, N.S. Fred. W. Sawdon.

"It's Our Problem"

Dear Sir: I'm a member of The United Church of Canada, from Nova Scotia and a member of the white race, and read the article entitled The Maritimes Colour Bar. . .

I am sorry to say I felt only a deep disgust for my race and the church of my choice.

To me the entire messy situation is based on ignorance. The ignorance of the public and certainly the ignorance of the ministers of the church.

For any man to say (and least of all a minister), he just keeps his hands off a bad situation because the situation is the problem of another faith, is to this reader stupid and dull.

Let's have more down to earth action and less chatter.

Woodstock, Ont. Arthur B. Cornwall.

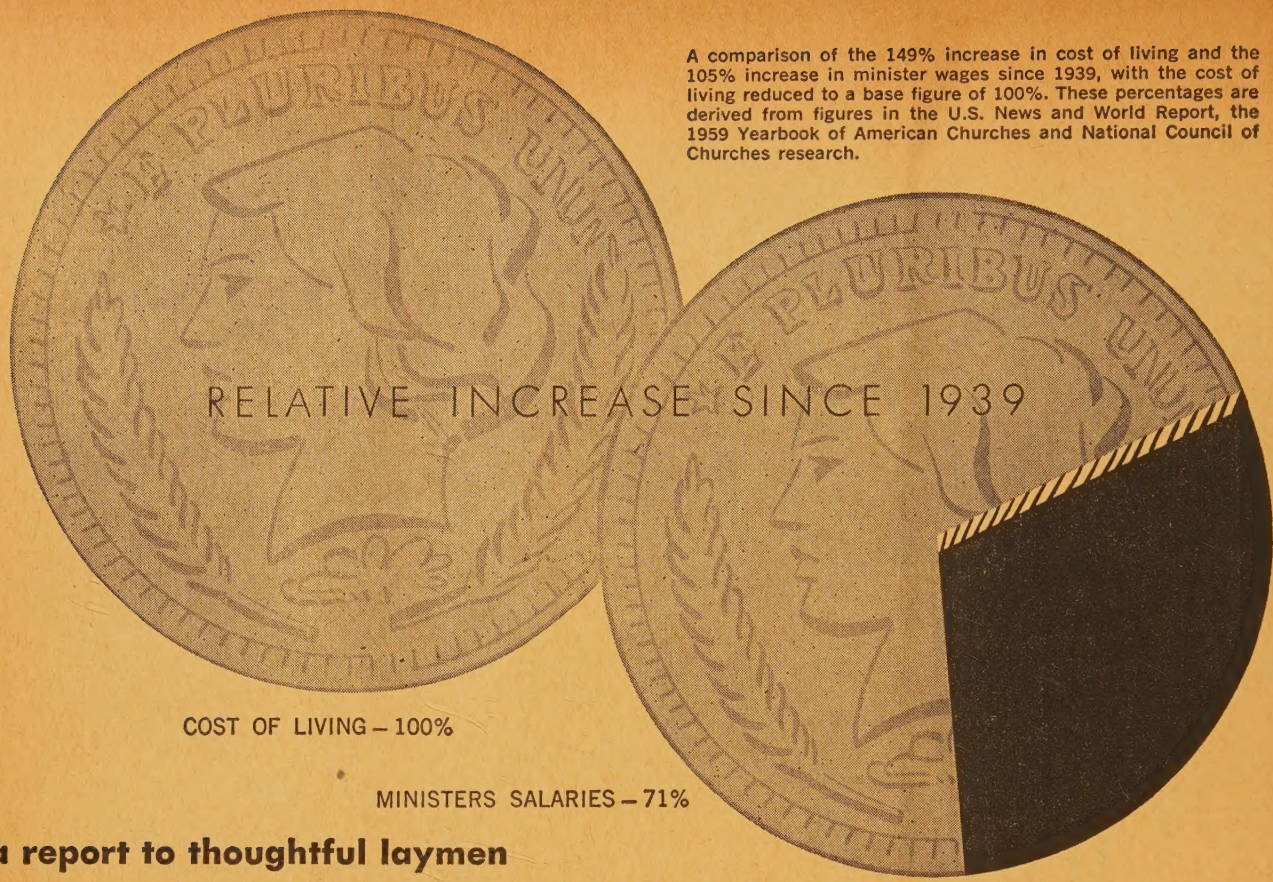
HAPPY BIRTHDAY TO MY CHURCH

"Lengthen thy cords—Strengthen thy stakes" "Expect great things from God; attempt great things for God". In Gratitude to Almighty God for His manifold, countless blessings to our church in affording us the unlimited opportunity to serve His kingdom in a thousand various ways and in every area of life. We are appealing to the entire membership of the church to rally in the birthday gift of 'one million dollars plus' gift to make possible every department of the life and work of the church to lengthen the cord and strengthen the stakes to continue the dynamic and vital leadership and share with the needy world the wonderful love of God in His response to the pitying cry of the world through the United Church in its thrilling and enthusiastic birthday anniversary! and the plus birthday gift of its members with every member sharing in this love token offering from Cornerbrook to Cariboo, men, women and children together into all the world to make possible your pledge to the world refugees, world relief, redemptive homes, our Indian neighbours, to assure them that His love and compassion is ever available through the "concern" of His superabundantly blessed members, the Church of Christ in the united communion—"Expect great things from God—Attempt great things for God."

BIRTHDAY SUNDAY, THANKSGIVING, OCTOBER 9TH

a million member church's million dollars for missions gift for its 35th birthday. Material available for the special congregational birthday gift offering cards from the Missionary and Maintenance department—85 St. Clair Ave. E., Toronto 7, Ontario.

A comparison of the 149% increase in cost of living and the 105% increase in minister wages since 1939, with the cost of living reduced to a base figure of 100%. These percentages are derived from figures in the U.S. News and World Report, the 1959 Yearbook of American Churches and National Council of Churches research.



a report to thoughtful laymen

The Financial Dilemma of Ministers

Did you know that the average American minister's salary has failed to keep up with the cost of living? Perhaps this is why the National Council of Churches has found two-thirds of our more than 200,000 ministers living in debt.

Consider three basic points. In the first place, a minister is an educated professional man who must pay for the equipment and continued training needed to meet the demands of his occupation and the civic leadership he assumes to do his job better. Second, he is almost always a husband and father who must provide for his family. Third, he is an individual – a person as yourself – who needs the time and things which complement and recreate his working abilities and talents.

All of these cost money he seldom has. Recent comprehensive figures compiled by the National Council of Churches place the average Protestant minister's income at $4,432 a year, $85.23 for his 60 to 80-hour week. Compare this with the $3.27 per hour which the Department of Labor's Bureau of Statistics lists as the average painter's income. In a 60-hour week with time-and-a-half for overtime, the painter would earn $228.90!

Inflation, too, cripples the minister's income. Clergymen in three of the larger denominations earned an average of $2,157.66 in 1939 according to the National Council of Churches. The recent figure of $4,432 represents a 105% increase. But in the same time the U.S. News and World Report charts a 149% increa in the cost of living, including taxes.

The value of the dollar decreased faster than t minister's salary grew. Simultaneously, our increa ingly complex society created new demands upon h money through more extensive education for his ch dren, advanced medical procedures, new charities.

Today, as a result, many a minister faces financi difficulty. As a trained professional man and communi leader, he must maintain the standards you expect him. As a family head, he must provide his wife a children with the necessities of life. As a human bein he must engage in those same human activities y find so necessary for your own continued growth.

But it is impossible for many ministers to me all of today's financial demands on a salary that worth less than was the average minister's salary 1939. True, a man does not follow the call to be a mi ister for material wealth. But shouldn't he be pa enough to live as people who respect his position wou expect?

Josh Billings once said, "A congregation who ca afford to pay a clergyman enough, want a missiona more than they do a clergyman." *Church members, e pecially the guiding laity, must ask themselves ho much shall be given to one who gives them all he h – the decision is theirs.*

Reprints of this public service message for distribution to your Trustees and Board members are available on request.

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THE UNITED CHURCH
OBSERVER

SEPTEMBER 15, 1960

Published under authority of The General Council, The United Church of Canada, by The United Church Publishing House

Book Steward: C. H. Dickinson

Editor: A. C. Forrest

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Editorial Assistant: Margaret Pryce

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Advertising Manager: J. C. Johnston

All changes of address should be sent to the business offices: 299 Queen St. W., Toronto 2 B, Ont.

Editorial Offices: 85 St. Clair Avenue East, Toronto 7, Ont.

Business and Advertising Offices: 299 Queen St. W., Toronto 2 B, Ont.

Members of the Audit Bureau of Circulations, The Canadian Church Press, The Associated Church Press of America, Religious News Service.

22 issues per year—the first and fifteenth of each month except July and August (one issue each) Subscription rate, $2.00 per year, to any address in the world. Single copies 15c.

Authorized as second class mail, Post Office Dept., Ottawa.

Old Series, Vol. 130, No. 19 · New Series, Vol. 22, No. 12

ABC Circulation this issue: 283,595 5

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Dr. R. B. Y. Scott

IN THE NEXT ISSUE

Digging for a Lost City
by R. B. Y. SCOTT

The New Moderator
by A. C. FORREST

Observations

SOME SORT OF AN AURA of tradition and fame has surrounded McDougall Church, Edmonton, for many decades. This past year it has been added to by the large number of recruits for the ministry, most of whom thank their minister, the Rev. Donald Bruce MacDonald, for helping them hear the call. The writer of our cover story this issue, Ian Macdonald, is a reporter on the *Edmonton Journal* and one of McDougall's latest candidates. Added item: his father is also a McDougall candidate. See story page 8.

THE NEXT OBSERVER will go to press just after the General Council meetings open. It will be possible by holding the press to publish a story of the opening night and introduce the new Moderator. Other Council news will have to wait till the October 15 issue.

* * * *

● AT THE ZAGORSK Monastery a few miles outside Moscow we talked through an interpreter to an old lady who had just come from church. She told us she went to worship once a week but would go more often if she didn't have to work so hard. Pilgrims from all over Russia go to Zagorsk and two days before our visit some 20,000 had visited there to celebrate the founder's birthday.

WHAT ABOUT YOUNG RUSSIANS? we asked. "They say they are unbelievers," the old lady smiled. "But they pray before examinations." Later our youthful interpreter told us, "I just remembered, that although I didn't believe in anything when I went to college, and was very active in the young communist league, I used to pray before examinations, too." This we think may be some sort of a symbol in modern Russia. We have tried to tell more on pp. 10 and 11.

"TOO MANY TOURISTS just come to church in the morning, then go back home and say there were no young people in church," the Pastor of Moscow's United (Baptist, Pentecostal, Evangelical) Protestant Church told us. Moscow young people attend afternoon and evening services and about 25 per cent. of the congregations we saw in Russia were young people.

LITURGY AND BEAUTIFUL MUSIC are more important elements in Orthodox services than preaching as far as we could learn. But in the Protestant Churches in Russia they preach long and enthusiastically. In Kiev, according to our interpreter, the morning sermon was illustrated with the sufferings of early Christian martyrs and how they kept their faith even when tossed to the lions. "They're obviously sincere, but that sort of thing won't stand up to modern science and education," he argued.

IN THE 80 VOICE CHOIR in Moscow's Protestant Church one of the morning anthems on Sunday, July 17, was "How Great Thou Art," to the same music that has become so popular in United Church men's conferences in Canada. The temperature was ninety in the shade, 700 people were standing, 400 had seats, the service was two hours long, and they had three services.

THAT CHURCH HAS 4,000 members, and receives 250 new members a year. The pastor also plays the organ, and works as a dental surgeon through the week. Most Baptist pastors are unpaid; they have no seminary but take their training through correspondence and person-to-person on-the-job experience.

PERHAPS WE SHOULD ADD, as Bishop Dibelius did in Berlin when we told him of this, that there is only one Protestant Church for nearly eleven million people in Metropolitan Moscow, and the Communists closed or destroyed most of Moscow's original 400 Orthodox Churches. The Bishop says, "It's not so hard to pack a church when you have one for that many people."

* * * *

● A POST-GRADUATE student has been going through *Observer* files recently, gathering materials for a proposed thesis on the founding of the new Huntington University at Sudbury. He would much appreciate help from any persons who have copies of correspondence, newspaper clippings, documents that will help him get this story on paper and to his professor before it is forgotten. *The Observer* will be pleased to pass on — and send back — any papers sent to its editorial offices. ●

Editorial

Comment on Preachers

THESE two things may be said of the Canadian churches: their pulpits still produce great preachers, and their pews still appreciate great preaching.

Canadians were a bit saddened, if a bit proud, recently when the Rev. Leonard Griffith of Chalmers United Church, Ottawa, accepted a call to City Temple, London. City Temple has been one of the great powers for good in the English-speaking world for generations. We very safely prophesy it will continue to fill its historic role. We wish for it and for Mr. Griffith a fruitful ministry.

Perhaps it is in order to suggest that when Canadians visit England they might plan to include City Temple among the churches in which they will wish to worship.

While Mr. Griffith was preparing to leave for his new work, Torontonians were enjoying four Sundays of great preaching from the Rev. James Stewart of Edinburgh in Deer Park United pulpit. Sunday night, August 28th, saw almost every nook and cranny of the church packed with worshippers. If there ever was any doubt whether Canadians were still sermon-tasters, Deer Park dispelled it last month.

Across the street Timothy Eaton Memorial Church continued to attract great congregations to worship with and listen to its guest preachers—most of them Americans. Eaton Memorial has done a fine service for the whole church for many years by inviting guest ministers from various parts of the world to its summer pulpit. Many people still would rather go to church on summer Sunday evenings than to a beach. And summer is a time when most of them can conscientiously leave their own churches to worship and sermon-taste elsewhere.

Ours is a time when there is a great deal of interest —quite properly—in the many elements of worship. But this doesn't mean that good preaching may be neglected. Many congregations could profitably study —and perhaps emulate in a less ambitious way—what has been done by these two congregations.

DIVIDED AT THE COMMUNION TABLE

ONCE in a while church young people assert themselves and let their set-in-their-ways elders know how they feel about things. Twelve hundred 21-year-old delegates to the Ecumenical Youth Assembly at Lausanne did that last month.

The conference was planned without any arrangements for a communion service because of the difficulties of intercommunion.

One youthful speaker said: "I hope you have notice that something decisive is missing from the heart of th conference—Holy Communion." And a Netherlanc Professor added, "Are there no revolutionaries here? He urged them to "do the impossible thing of inte communion."

So at the end of the conference they did. And 1 Protestant ministers of different churches and natior alities conducted the service for a thousand youn delegates in a Swiss Reformed Church. Nine hundre participated.

Delegates were reported to have said to the Worl Council of Churches: "Do not send us to anothe conference like this until progress has been made c this point."

And this is a place where progress must be made i the search of Christian churches for unity. It was the table that early Christians nearly stumbled, b men of vision saw that God willed that Jew and Genti Christian eat together. It is at the table that th ecumenical movement is in danger of stumbling now

We do not make light of our differences. They a serious. But some Christians are making too much that which separates us, and not enough of that which Christ makes us one.

DR. WILLARD BREWING

WHEN Dr. Willard Brewing was elected Moderat of the General Council of the United Church 1948, he said, "Whenever a good man has laid h hand upon my shoulder and asked me to do somethi I have tried to do it." It was such a good man in Susse Corners, N.B., who laid his hand on the shoulder of young school teacher over half a century ago and sa his church needed him for its ministry.

Willard Brewing's church was the Reformed Epi copal—a Free Anglican church. Even in his fi Toronto charge his exceptional ability was recognize and in 1914 he was elected a Bishop to head the wo in Canada and the northern United States.

He was always interested in church union and 1929 entered the United Church. He led the congreg tions of St. Andrew's and Wesley in building a gre new Vancouver church. In 1938 he returned to Toron to be minister of St. George's.

When he was elected Moderator there were th who said it heralded a new era. Until then there w an unwritten rule that former Congregationalis Methodists and Presbyterians should take turns holding such high office. But Dr. Brewing was a form Episcopalian. Since then denominational anteceder have had little influence upon such decisions.

He passed from us last month and we regret going. But we thank God for a good man and for t way his Master used him in his service.

OBSERVER
SEPTEMBER 15, 1960

n Editorial Forecast

What May Spark Debate in Edmonton

URING the next ten days the Canadian people will be exposed to a great deal of news about The nited Church of Canada. Whenever e highest courts of the larger denomi-tions hold meetings, the attention of eir friends as well as their members commanded by a vigorous Canadian ess, radio and television.

From September 14th to 24th, the nited Church's highest court convenes r its biennial meeting in Edmonton.

It is possible, perhaps probable, that e most important actions of the ouncil, which have required the longest udy and hardest work, may receive tle publicity. At the 19th General ouncil action may be taken to re-ganize the church's women's work and home and overseas mission admin-ration. Years of deliberation have ne into this study already. Such re-ganization may influence profoundly e direction of the United Church in ars to come. But it may not be very wsworthy.

Of Public Interest

The reports most likely to stimulate ublic interest and controversy are those at reflect the changing opinion of a owing church, more than those which termine its future.

Reports of commissions or committees hich have been studying temperance, ternatives to capital punishment, mar-ge and divorce, and the doctrine d practice of church membership are cked with findings that Christians ay argue about.

THE OBSERVER will try, if and when ese reports are approved, to print tracts from some. Here, for the benefit those who will follow Edmonton bates with interest, we point to atters we believe will provide news ghlights for the 19th General Council.

Temperance Policy

Two kinds of persons will be dis-eased by the report of the Commission Temperance Policy and Programme. One kind will be annoyed in silence; the other will articulate its protest. For this report could be construed as a repudi-ation of prohibition, and a more liberal attitude to drinking.

The report condemns drunkenness; it condemns liquor advertising; and says the beverage alcohol business should be nationalized. It blames much of the present abuse of alcoholic beverages on "the immense financial revenues behind the liquor traffic"; and it points to the Biblical law of love, and says a man has a responsibility for his neighbour. It says voluntary total abstinence is the safest and wisest policy.

But it will also be offensive, if we may judge by *Observer* correspondence, to those good and devout members of the church often spoken of as "Temper-ance people," and to all prohibitionists. The report says that there are two kinds of Christians; "those who practise total abstinence, and those who practise tem-perate use" (of alcoholic beverages). "For each there is Scriptural support."

There are some within the United Church who believe so strongly that drinking alcoholic beverages in any form is in itself evil, that they would make membership in the church con-ditional upon abstention. And, of course, there are many churches and some great world religions which make this requirement.

The Bible Says

One of the report's better contribu-tions is a study of the Scriptures and a summary of findings.

"Careful study of the literal text as well as the implied message of the Old and New Testament leaves us with the following conclusions:

"Wine was a customary beverage and its use generally accepted in the Old and New Testament.

"Dangers of intemperance are warned against (in the Bible). The sin of drunkenness is condemned. The harm-ful effects on social and national life pointed out.

"For some persons at certain times and for certain religious groups abstinence is required.

"For the Christian, Paul's teaching, the 'law of love' involves a sense of responsibility to God, to his brother and to himself. Intemperance in anything interferes with these obligations and is strongly warned against."

Tension within the United Church is reflected in the four years' work of the commission and the pleading to United Church members to be tolerant:

"In the issues of temperance we exhort them to be informed in their opinions and tolerant towards their fellow church members who hold dif-ferent views . . . those who abstain have an obligation to maintain fellowship with those who do not . . . those who exercise their right to use alcoholic beverages should avoid any excess and maintain Christian fellowship with those who believe in total abstinence."

Capital Punishment

The report on alternatives to capital punishment comes from a committee appointed subsequent to the 17th Coun-cil which said that capital punishment should be abolished.

The alternative recommended is a statutory life sentence subject to all prevailing powers of remission and parole. The students of penology will see that the recommendations of this committee strike at the make-the-pun-ishment-fit-the-crime philosophy that has for centuries dominated penal thinking.

The report says: "We believe the church must look upon prisons as it now looks upon hospitals and mental institu-tions, as places where those needing the help that modern medicine, psychiatry and other sciences can offer, may receive treatment. It is our sincere conviction that a sentence can no longer be regarded as a substitute for diagnosis . . . the treatment of an offender should be determined by a diagnostic investiga-

(*Continued on page* 24)

Cover Story

Edmonton's McDougall Church

by IAN MACDONALD

THE 19th General Council of The United Church of Canada meets this month in Edmonton's historic McDougall Church.

The 50-year-old red brick church stands on a height above the North Saskatchewan river. Nestling beside it is the simple white frame church—now a museum — erected in 1873 by Methodist missionary, the Rev. George McDougall, and known as the Alberta capital's pioneer church.

To Edmonton will come the 388 delegates from every part of Canada and its overseas fields. This is the first time a General Council has been held in Alberta, and in meeting in McDougall, the first church, it is continuing an historical tradition.

Commissioners will be welcomed by McDougall's minister, the Rev. Donald Bruce Macdonald. This will be his last official duty there, as he will leave shortly to become minister of Knox United Church, Winnipeg.

More than doubled

The past five years have been good ones for McDougall. In 1955 the church was running on an income of $45,000. This year it has a $100,000 budget. At the end of 1959, pastoral oversight was being given to 2,200 and the Missionary and Maintenance Fund, which five years ago was pushing $10,000, is now budgeting for $25,000.

More meaningful still, McDougall this year has 11 candidates for the ministry at a time when a shortage of ministers is the church's gravest crisis. Of their minister these young men say simply, "DBM makes the ministry make sense."

McDougall Church likes its minister; he is devoted to them. The mark of a sound ministry, he feels, is service to the people.

A story that illustrates the McDougall-Macdonald relationship is told of two Scottish lads who arrived in Edmonton on a Saturday night and went to the YMCA. Early next morning they came down to be greeted by Mr. Ritchie Stark, a McDougall elder, who suggested that the kirk was a good place to begin a new life. He mentioned, in an impressive string of "Macs", that McDougall United not only has a minister named Macdonald but it stands on Macdonald Drive just west of the Macdonald hotel.

Somewhat awed, the boys arrived to be greeted by Clerk of Session, Mr. Malcolm MacLeod, and turned over to an usher. The minister was told, and in an appropriate place in the service introduced the young men and thundered "Who's going to take these boys home for dinner?"

"City of Churches"

Edmonton's concentration of religious institutions has long made the city famous as "the city of churches" and indeed, there seem to be spires shooting up in the air all over the place. The church activities page of the *Edmonton Journal* on a recent Saturday listed 140 churches, and there are more which do not advertise during the summer months. Of the advertisers, 26 were United churches, the largest non-Roman Catholic group. Other large denominational groups are Lutheran and Baptist, each with 19 churches.

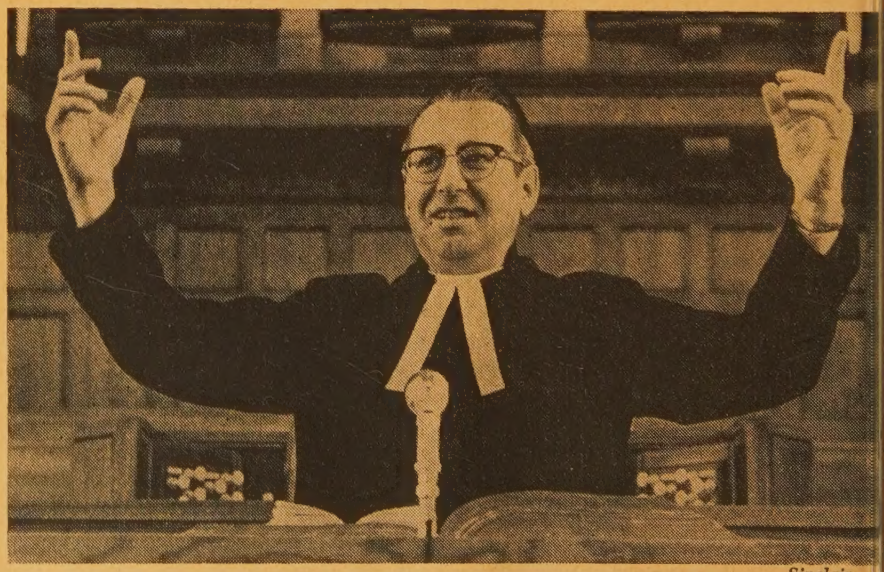
There are 300,000 persons living in the city district and it is the McDougall minister's contention that there is need for a downtown church with its centralized functions. "There is nothing in the suburbs to replace it," he says.

Sunday night crowds

At a time when evening services are on a decline, McDougall manages to bring out main floor congregations every Sunday evening, filling between 750 and 1,000 seats in the 1,600 capacity hall. The service is of a cheerful, easy-going type which appeals to people tired from the week's heavy pressures. The old time hymns replace the formal ones and the sermons are, in a word, entertaining.

Delegates to General Council will find in the museum housed in the little church next door, the story of the progress of the church across the western prairies. Mementos are here of the McDougalls, father and son, and of their families. Photographs and cherished bits and pieces of furniture and equipment bring the past vividly into the present.

George McDougall, converted at 19, was accepted as a trial candidate by the Methodist church in 1849 only after



Sinclair

The Rev. Donald Bruce Macdonald, minister of McDougall church, and . . .

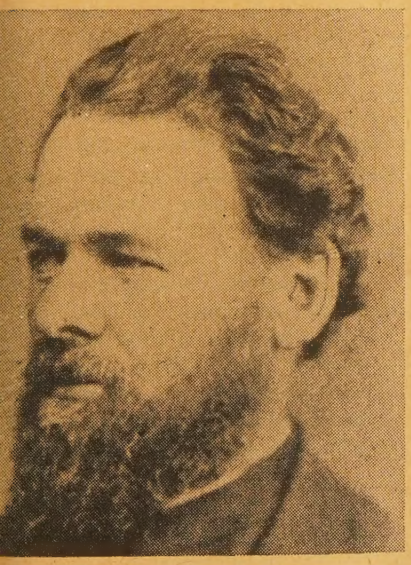
romising to minister to the Indians. Ie had only one assignment, Canada's askatchewan district, which then xtended west from the Great Lakes to ie Rockies, and north from the U.S. order to the Arctic Ocean. He came oo late to know the English Methodist iissionary Robert Terrill Rundle, but e did meet the Métis lay missionary, enjamin Sinclair, and the Rev. Henry ird Steinhauer.

Smallpox tragedy

The missionary's first permanent ettlement was at Victoria, later called 'akan, 10 miles up the river from the dmonton site. He was living there ith his family when the smallpox pidemic of 1870 swept through the ountry killing 3,000 Alberta Indians. 'wo of George McDougall's daughters, lora and Georgina, and 14-year-old nna, an Indian girl who lived with the amily, died from the disease. He, himelf, was very ill, but recovered.

"In the spring of 1871, father began mission at Edmonton," writes John. For a long time Edmonton had stood n the list of stations in connection with ie Methodist Church. This simply ieant that it was, in a way, the heduarters of the evangelist missionaries Rundle and Woolsey, who had been uests, when at home, of the Hudson's Bay Company. As yet no mission had een attempted but as Edmonton was ie head of the district, and the mercanle depot for the whole country, and as on every hand beginning to attract ettlement, it was thought by the Disrict Meeting that this post should be aken up."

In 1872 the congregation was organzed and a subscription for a new church as raised. The mission house was



eorge McDougall, who was Edmonton's first minister.

begun on homestead lot number one for the village of Edmonton. Next to it the church was built.

George McDougall died a few years later while riding alone to camp following a buffalo hunt. He had gone to southern Alberta with his son John, only recently ordained and assigned to the Bow River valley area. A snowstorm closed in on searchers who looked for him for 30 hours after he disappeared, and his body almost went undiscovered. He was 54.

McDougall church in Edmonton grew in numbers and influence and rapidly became a civic centre for the expanding community. Through its ministers and congregation, it took a leading part in the development of Alberta's capital city and its influence extended throughout the province.

Dream come true

One of the deep concerns of the Methodist church was education and this congregation backed Mission Superintendent, the Rev. Dr. T. C. Buchanan, in carrying out a dream of George McDougall's—the founding of Alberta College in 1903. The province's first institution for secondary education was built on land adjacent to the church. Three students attended the first classes. This year, Alberta College had a total enrolment of 3,092 in all departments. Among its students are children from families of every walk of life and every race, colour and creed. Adults who study in special classes are from all parts of the world. Basic English for new Canadians is taught to large groups.

When the congregation outgrew the early frame buildings, the large red brick church was erected close by on the imposing site. Here for the past 50 years the congregation has carried on an ever expanding, flexible programme to meet the needs of the people in what is now the downtown area of Edmonton.

For some time a large overall reconstruction plan has been under way. Last year a new roof was put on the church and the entire basement rebuilt beneath the sanctuary for club and Sunday school. This summer a chapel was completed on the sanctuary level. A newly built narthex makes a spacious entrance.

Commissioners to the 19th General Council will make use of all McDougall's facilities, old and new. The main sessions will, of course, take place in the sanctuary. Sessional committees will meet there and also in Alberta College and in the Macdonald Hotel.

Downstairs in the banquet hall, lunch and dinner will be served to a large proportion of the commissioners. On the same level is the South Hall which

(*Continued on page* 25)

New Installation

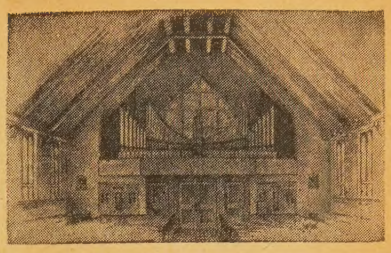


Illustration of a 2 manual, 23 stop organ recently installed in the Church of the Holy Trinity at Dorion, P.Q., Canada. The pipes of this organ are all exposed and arranged in such a way as to balance the appearance. The specification is classic and no stops are borrowed or unified. No division is under expression.

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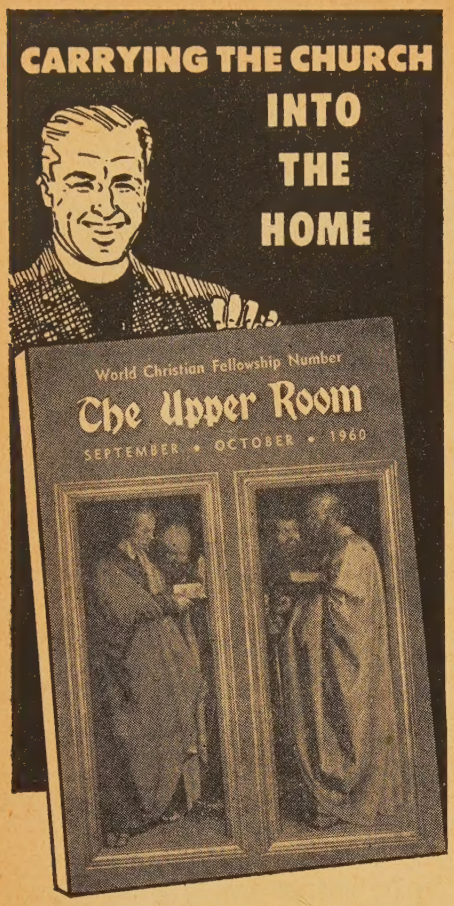

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What's Happening in th

REPORTS of a revival of religion in Russia have been coming out of Moscow ever since the war. Churches are packed, tourists say. Young people are going to church, too, priests and pastors report.

Recently when Mr. Khrushchov was asked by an American reporter about young people going to church, he admitted it, but said they just went out of curiosity.

The official line is that religion will pass away in time. That it persists only among the old and the ignorant. Freedom of worship in Russia is guaranteed. Ministers may preach in church, but they are not permitted to teach or propagandize outside. Nor is religious education among the young permitted, except in the home by the parents.

When communists are asked about crowded churches they point out that in Metropolitan Moscow, for example, there are eleven million people, so it is not surprising that one small Protestant Church or a few Orthodox Cathedrals are crowded. They point out also that millions of peasants from pious rural areas have moved into the industry of great cities, and they still go to church.

Communists appear confident that by making atheists out of their educated young people, time will destroy religion. Religious people say, as they have always said under persecution, "If our faith is human it will go. If it is of God, it will remain."

Visits to Churches

This summer we spent two weeks in Russia with a small party of Canadian tourists. We found churches full at all services. Orthodox churches have two services a day, and more on Sundays and festivals. They are packed on Sundays. And even when there are no formal services on, people move about them constantly.

Billy Graham, Eleanor Roosevelt, Adlai Stevenson, Dr. E. E. Long and other members of a Canadian delegation have reported about the great crowds in Moscow's Baptist Church. We saw them, too, on the hottest Sunday since 1905 when 1,100 worshippers crowded into a church with seating for about 450, for a service that was two ho long. Most of them had to stand, course. And there are three Sunday a several week night services.

In Kiev the following Sunday we s the same thing in another Bapt Church, which our hosts told us h never before been visited by No Americans. Kiev has four such church Tourists in Leningrad reported the sa thing. In Russia the Pentecostals, B tists and Evangelicals have united one United Protestant Church. Th are literalist and fundamentalist. Bap leaders told us that their members has grown from 100,000 before revolution to 545,000 now.

We did not see country churches, we were told by young intellectu hostile to religion, that the country worse, that "ignorant peasants cling their old religious ways."

Show Their Disdain

These young Russians who sp English fluently and are graduates o university, and who have jobs as gui or as interpreters in hotels, may go of their way to show their disdain religion. They are most courteous friendly, but for them atheism is fashionable thing. Tourists may m about Russian cities but the langu is a great barrier to most, and the c persons with whom they are likely communicate easily are the guides interpreters, who are anti-religious.

They prophesied to us that the p ing of religion is just a matter of ti that the fundamentalism of the Bapt and the superstition of the Catho and Orthodox will not stand up be the science which is Russia's religion.

But Protestant leaders point out they are receiving from ten to fift thousand new young members a y who aren't permitted to join until t have studied for two years.

"After that we don't have many slip away," one pastor told us.

In Latvia there are about two mil Lutherans. In the Ukraine many B tists and some 70,000 Reformed. some areas Catholics, despite great ficulties, remain faithful. In Lenin

"Communists are confident that it is just a matter of time until religion is destroye

Russian Church?

By A. C. FORREST

the priest of one Catholic church said, "I am free to do my work. Sunday services are crowded. We have more young people now, and the old folk say things are better than they used to be."

But the most important church in Russia that has won its way against the revolutionaries who tried to destroy it, is the Orthodox Church, purged, weakened, restricted, but possibly growing stronger.

A Little History

In Russia in 1960 the State has embarked on a programme of restoring all the churches permitted to fall into disrepair. This isn't to make them available for worship — not yet, anyway— but to restore and preserve Russia's artistic heritage, most of which was created before 1917 when the Russian church was strong and rich, and its clergy numerous and privileged. Russian Orthodoxy has never had a real reformation.

Youthful guides in Leningrad point out that one cathedral was for crowning the czars, another for baptizing their babies, another for marrying their daughters, and still another for burying them.

The masses of pious and superstitious people loved their great churches. They were also poor and ignorant and there was little sign that the clergy helped them except to promise heaven to the faithful when they died.

Lenin said religion was the opiate of the people and declared battle against it. At first things were not too rough. Freedom to worship, foolish though worship seemed to the communists, was guaranteed. Church and state were separated, and the sects were encouraged.

But soon war was declared. Thousands of churches were despoiled. The Gregorian calendar was introduced. Monasteries were closed and monks ordered to go to work. The church was infiltrated with false priests, the Society of the Godless was organized and a false General Council was set up to elect an imposter to replace Metropolitan Tichon. To all this the people resisted. They dragged false priests from the altars; Tichon fought back from prison. Thousands of priests lost their lives.

When the Germans marched into Russia the struggle between church and state was still on. The Ukraine, which hated Moscow, welcomed the Germans, but Hitler massacred those who might have been his friends and slaughtered the Jews in the cities he occupied.

At that time, Stalin had to make his peace with the church. He had to have the church leaders on his side. They hated the Kremlin, but they hated Hitler more. To fight for Russia, they had to fight for the Kremlin.

With their priests behind them, the Russian people fought the Nazis. Leningrad held out for 900 days while tens of thousands were killed and 600,000 died of hunger; at Stalingrad they fought till their city was an empty shell.

"We thought the church was an enemy of the state," a Kiev guide told us. "But in the war it proved its loyalty."

Postwar Concordat

Since the war there has been something of a concordat. The State has reopened about ninety monasteries, and now the churches are being restored.

In Kiev this summer the onion-shaped domes, a mark of the Russian churches since the 16th century, were being replated with 22 karat gold. In the distance they shine, a striking picture in a nation that says officially there is no God.

To the observer, worship in the Orthodox churches is a strange experience, but the devotion of the people is no superficial thing. At the gates of great cathedrals like St. Vladimir's or St. Andrews in Kiev, the old people sit and feed the pigeons and talk about the things old people talk about.

Inside they move about between services saying prayers, kissing the floor or the icons, and teaching their little children to kiss them, too, lighting candles and sometimes singing. In the services they cross themselves again and again.

The music in the cathedrals is so good it inspires unbelievers. "I'm an unbeliever," a guide from *Intourist* told us, "but I go to church to hear the music. It is as good as the opera."

We took a young interpreter guide with us to the Protestant Church in Kiev. He said he was an atheist, but admitted he was impressed and surprised by the young people who crowded the aisles of this church that has been rebuilt and has had an addition since the war.

Support State in Economy

Matthew Mellnik, secretary of the Baptist Union for the Ukraine, told us there had been no persecution of the church for twenty years. "We support the state in its economic policies. We believe in the objectives of the seven-year plan. Many of our people have been helped to get flats. (Housing in Russia is scarce and building has high priority in the current seven-year plan.)

He, of course, like all Christians in Russia repudiates the basic tenets of communist philosophy. No Communist can be a church member, nor would he want to. It's something like a Roman Catholic being an Orangeman.

We had heard that no educated people were going to church. And we had heard that Christians were discriminated against in their jobs. We asked him if this were true. He said "No."

In the churches he knew about there were no professors, few teachers, a fair number of medical doctors and nurses, he said.

"The important thing in this country is for a Christian to be a good man. If your boss is an atheist, and you are a good man and a hard worker you will get promoted."

"Sometimes," he went on, "Baptists annoy their neighbours by singing too loudly, for many of our church services are held in houses. If a man is a good neighbour and his friends sing too loudly, the other neighbours will tell them to keep quiet. But if he is a bad neighbour and sings too loudly, they will report him."

Another minister told us: "We have

(*Continued on page* 25)

"Christians live in hope that church history will repeat itself: that difficult times breed spiritual vigour"

A communion service at the mission is a memorable event; the Indian people love the sacrament.

C. S. McNUTT tells about*

Life On An Indian Reservation

Photos by E. L. HOMEWOOD

Almost all the Indian folk will be late, for nothing matters as little as time.

SUNDAY starts quietly in the little settlement of Morley, Alta. Standing on the verandah of the comfortable 10-room manse we watch the Bow River as it wends its way eastward toward Calgary, 40 miles distant. Two miles downstream on the north bank stands the McDougall Memorial Church, built in 1875, and which has recently been restored as a memorial to George and John McDougall, founders of Methodism among the Indians in earlier days. To the west are the Rockies in all their majestic grandeur, forever signifying the covenant between a man and his God.

Except for a few early risers who have forgotten that this is a day of worship, and are speeding up the highway for a day at Banff, there are no sounds made by man. Then the bell in the steeple of the white frame church beside the manse begins to peal forth its message of welcome, and you know that as sure as the mountains are in the west, the church will soon begin to fill with those who want to worship God. And you know that almost all of them will be late, for to the Indian on his reservation nothing matters as little as time.

Down the south hill, Joe Ebenezer is coming on his crutches. He finds his way to church from his little shack a mile away in a manner of dexterity that would make a stranger question his blindness and his crutches. But he is totally blind, and he is crippled, and when the missionary sees him coming it makes him want to preach as he has never preached before, because he knows that God's Spirit is working.

Across the river Judas Hunter and his wife are approaching in their democrat wagon drawn by two horses who would obviously sooner be eating grass somewhere. One or two others arrive on horseback. But there are not many horses being used for transportation now, and the hitching rail in front of the manse remains almost empty. The Indians for the most part come to church in their cars—vehicles that were new in 1949 or 1952, but which now rattle loosely over the stony roads.

The Sunday morning service is attended by between 100 and 200 people. The service begins with a handful of white people in the pews; teachers at the school or workers in the residence, or staff at the store, the hospital or the Indian agency.

But with the first hymn the Indian people start to come

**Mr. McNutt is the United Church missionary at McDougall Indian Mission, Morley, Alta.*

few will arrive on horseback, or by horse and wagon, but most will come by car.

The missionary spends a day a week teaching in the church-operated school on the reserve.

, family by family, until by the time the benediction is onounced, all are there. It doesn't matter whether they rive only for the benediction, or if they get into the build-g at all. They have been to church on Sunday morning, id that is the important thing.

The minister who feels that hours of work have been asted because of the incessant interruptions to his sermon, ay as well face the fact that even if he is not happy the idians are, because they have been to church.

But he will have his joyous moments too, when he calls p the old folks' choir to sing a Cree hymn learned in the arly days from the McDougalls. And there is the place in e service where one of the Indian men will stand up to ray before the congregation in his own language. Where se can a minister, in the midst of the service, call upon ny one of the men present to lead in prayer?

A busy week every week

Sunday is not the busiest day for the missionary at Iorley. Each Wednesday he teaches religious education to ore than 200 pupils at the nine-room school. In the morn-g he meets with the little ones, boys and girls who have ist recently started to school and are learning to speak the nglish language. In the afternoon, there are classes with e older pupils, and a communicants' class with the few rade nine students being taught at the school for the first me this year.

On Wednesday night there is Bible study and prayer eeting at the church, open to all but attended mostly by hite people who feel the need of the fellowship of the Bible id their Lord.

Tuesday and Thursday nights are set aside for cottage eetings. Equipped with an armful of hymn books, a gas ntern and a Bible, the minister guides his car over the serve trails to the homes of the people where all enjoy a me of fellowship and Christian witness. The singing is od and the testimonies are heart-touching. The Indians ve informality, and in the cottage meetings they are at eir best.

Friday mornings are reserved for the distribution of used othing which arrives the year round from missionary-minded eople who see the need and want to help. This provides the issionary with perhaps the greatest headache of all. Whose eed is greatest? Fairness must be the keynote of distribution.

Almost before the week has started it is at an end. It has been filled not only by these activities, but by visits to the little hospital, visitations on the reserve, whereby he carefully explains to a family the meaning of baptism, and patiently struggles with a group of potential elders.

Contact must also be kept up constantly with the teachers and staff of the residential school, particularly with Principal Edwin Kempling, himself once a missionary at Morley, so that the work of school and mission may be carried on in harmony to the end that in all things Christ may reign.

Sympathy or sermon

The Stoney Indians make many calls at the manse. Almost always there is a request for help. It may be clothing, or a warm blanket for Widow Eli Rider, now 98 years old; it may be for a ride home on a cold day or for a dollar to buy food for the children. And always the missionary (or his wife) is called upon to judge the merits of the case. For those who are really in need there must be sympathy and concrete aid. For the greedy there must be firm refusal, and perhaps a little sermon on the excellence of working for a living.

This is what a missionary does at the McDougall Indian Mission. Problems are numerous because civilization is catching up to these people in spite of themselves. Their way of life in changing. Where over 75 students once resided in the dormitory at the school, now most come from home each day by one of the school buses. Only 40 are left in residence, and they get home every week-end. Homes must be provided, with adequate clothing and noon lunches if parents expect to keep their children on the day-school system.

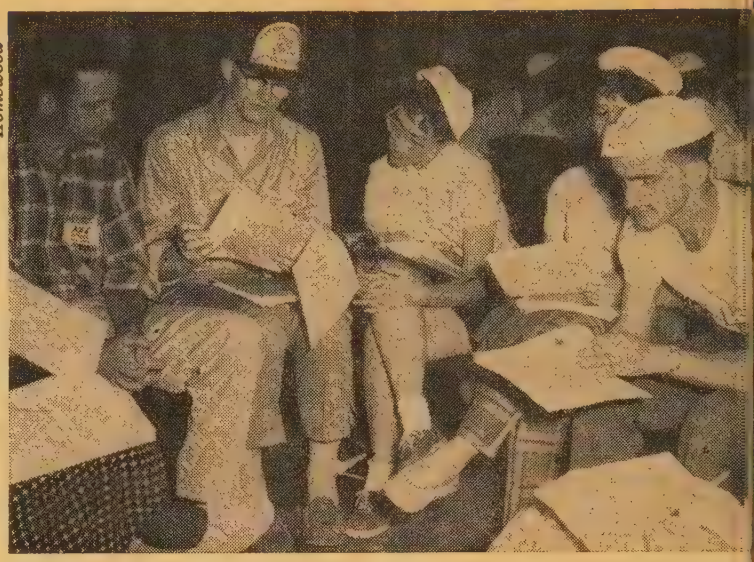
Economically there is some progress; morally there is deterioration. The Christian idea of marriage is still not completely accepted. In a population of 1,000 which is rapidly expanding there are 200 children in the illegitimate category. Only a minority are legally married, and of these quite a number are separated and living with other mates. Alcohol, which until recently was almost unknown on the reserve, is beginning to make itself felt with the result that more and more young people find themselves sobering up behind bars. In this situation, the United Church, through its missionary and other workers on the reserve, with council members and chiefs, are doing all possible to bring about a remedy.

Deeply rooted in the minds of most Stoney Indians is the thought that their country was stolen by the white man.

(*Continued on page* 24)

Bev. Tyrrell

The 10th National Council of the YPU made a colourful impression on Hamilton. Delegates from every conference sported distinctive headgear.



Homewood

While there were shenanigans aplenty outside the council sessions, the 140 deleg were a serious group in discussions. They voted on 42 resolutions in ple sessions that ran to 1 a.m.

Youth Looks at Life

ONE hundred and forty young people of the United Church took a serious look at life last month, when the 10th National Council of the Young People's Union convened in Hamilton, Ont. For five days they discussed a record 42 resolutions submitted from all over the country. They dealt with matters of Christian faith, racial prejudices, sex education, and disarmament. Some of their plenary sessions ran until 1 a.m.

"This was one of the most serious and best councils ever held," says Christian Education Secretary Dr. David Forsyth. "The YPU movement may be smaller in numbers than it has been in the past, but it is certainly stronger. We had a mature group at the council." The average age of delegates was 21.

"Young people today are vitally concerned about where they are going and what they are doing within the context of the church," said newly-elected National President William Shank, 23, of Regina. He succeeds David MacDonald of Charlottetown, who presided at the council sessions.

An indication of this concern was seen in the long and earnest discussion that followed presentation of a resolution calling for the promotion of "cell group activity" among United Church young people. "More spiritual emphasis is needed in United Church young people's circles, and New Testament doctrine needs to be stressed more," one girl commented. Another speaker said, "More and more of us are coming to realize that we have to get together in small groups to study and come to grips with the great matters of Christian faith. This is the sort of thing that will bring new life into this movement."

Work camps for laity

Another resolution advocated the establishment of study and work camps to "train laymen and women in living the Christian life" and to "enable inarticulate Christians to come to grips with a knowledge and strength to make an effective Christian witness."

One of the most controversial and most discussed subjects to come be the council was disarmament. T resolutions were drafted before delegates were satisfied. The yo people finally went on record as b "in favour of unilateral mili disarmament for Canada." A copy the resolution has been sent to Canadian government.

Sex education most publicized

The most publicized resolution one calling for the establishment sex education programme for yo people in the church. It came f Edmonton Presbytery YPU with a page factual brief showing why su programme is needed. The YPU w the church to establish a definite gramme so that proper sex attit will be developed by the time a yo person has reached the Hi-C age (15-17 years); and an immediate gramme in Hi-C and YPU.

The young people decided they beyond bounds when they came resolution advocating increasing minimum salary for ordained mini

Bev. Tyrrell

ewly-elected Bill Shank, 23, of Regina, receives the gavel from retiring national president vid MacDonald of Charlottetown. A slate of 10 officers was elected, representing six provinces. Their average age is 24.

A News Feature

om $3,500 to $4.500. They voted o" after long discussion. "We sup-rt the intent of the resolution, but really isn't our place to vote on such thing," one delegate said.

One resolution called for the pro-otion of interdenominational youth uncils throughout the country. It vocated three training programmes r young people — for church secre-ries, theology for laymen, and for ort-term lay service. A resolution om the Maritimes (which has half Canada's Negro population) advo-ted "the abolition by law of the lour bar as practised in some restaur-ts, barber shops, theatres and other aces of business and entertainment."

Sublime and ridiculous

These were just a few of the matters scussed as the young people put their inds to serious thinking.

But there was time for fun, too, with cnics, skits and other shenanigans. nd the young people made a colourful ipression wherever they went. They ere easily spotted by their gay hats. There were black toppers from Hamilton Conference, plaid-covered sailor hats from the Maritimes, and bright straw headgear from Saskatchewan and Toronto. Manitoba, British Columbia, London, Montreal-Ottawa, and Bay of Quinte also had distinctive chapeaux. And the Alberta delegates wore Indian dress, complete with drums, feathers, and bows and arrows.

Officers from many places

New national officers elected are: President, Bill Shank, 23, Regina; associate president, George Cram, 22, Montreal; treasurer, Huw Williams, 25, Kingston; faith and evangelism convener, Betty Caston, 27, Burnaby, B.C.; stewardship and training, Lester Snelgrove, 26, St. John's, Nfld.; citizenship and community service, George Takashima, 25, Winnipeg; missions and world outreach, Odeyne Clarke, 25, Toronto; recreation and culture, Ormand McKague, 22, Regina; leadership education, Carol Royle, 23, Toronto; publications, Doreen James, 26, Port Credit, Ont. ●

New Fall Selections From Ryerson

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By E. M. Granger Bennett. Set in New France in the 1690's, the plot of this award-winning novel is remote from us in time and custom—but its message is always contemporary; how people of different languages and religions can learn to appreciate each other's approach to life. $4.95

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By Donalda McKillop Copeland as told to Eugenie Louise Myles. When nurse Copeland and her welfare officer husband arrived on the lonely Arctic outpost of Southampton Island. they knew their mission would not be any easy one. This heart-warming and often, heart-rending account of our Canadian Eskimos is a story you won't forget. Illustrated. $4.50

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By Sara Veffer as told to Ray Sonin. The room was twelve feet long by eleven feet wide. It was bare and cold. But for a thousand days it was a refuge — for the Veffers and their six children during the Nazi occupation of Holland. Here is a story of a war that was won with courage as the only ammunition. $3.95

MISSION AMONG THE BUFFALO

By James Nix. The Rev. George McDougall and his son John, an intrepid missionary but above all, a mighty buffalo hunter, practically formed the Protestant church history of Alberta in their time. Set in the opening of the Canadian West, the colourful McDougall era spanned the first wave of settlers, a smallpox epidemic and the law of the Yankee "Whisky traders." Illustrated. $3.50

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By EDWARD CRAGG

The Way Is Hard

"THE gate is narrow and the way is hard, that leads to life." This is frankly acknowledged in the vows taken by those who join a congregation of the United Church by Profession of Faith. After publicly declaring their Christian faith, they promise "to keep the commandments of God, and to walk in the same all the days of our lives."

Here is an exacting pledge!

When John Wesley was twenty-two years of age he read a little book by Thomas à Kempis, called *The Christian Pattern.* In his *Journal* he recorded his reaction. "I began to see that true religion was seated in the heart, and that God's law extended to all our thoughts as well as words and actions."

Let us not delude ourselves! It is hard to keep what Jesus called the first of all the commandments, "Thou shalt love the Lord thy God with all thy heart and soul and strength and mind." It is hard to keep the second, "Thou shalt love thy neighbour as thyself." Indeed when we remember that our neighbour is anyone anywhere who needs our help, this may seem all but impossible.

Furthermore, the promise is made to keep these "all the days," on Sundays and from Mondays to Saturdays—when we are with fellow-Christians and when we are with people who are indifferent or even hostile to everything called Christian.

A second pledge taken by those who profess their faith is "to make diligen use of the means of grace." These a the channels along which the grace God can flow into our lives. They inclu prayer, a planned intelligent reading the Bible, and a faithful worship of Go

The keeping open of these channe of grace involves time and effort. means study and thought. To make th promise without facing all it involv is to number ourselves with the man Jesus' parable, who began to build tower without first counting the cost.

The warning of this parable appli also to the third promise, "to see earnestly the peace and welfare of th Church of God."

For it is hard to seek peace an pursue it—as hard in the Church anywhere else.

It is hard also to seek the welfare the Church. Even its material welfa is not easy to provide; and it is mu harder to secure its spiritual welfare, it seeks to bring the peace of God troubled spirits, the love of God selfish hearts, the mercy of God to sinf souls.

Indeed, all this is so hard that in o own strength we could never accomplis it. Thank God we are not asked to d so! For before any vows are taken th assurance is given, "He will confirm an strengthen you anew by his Holy Spirit!

In the strength of this assurance th final response is made, "I do so promis God being my helper." ●

THE MUSIC MAKERS' CORNER

I AM writing this in a Comet-4 jet plane seven miles above the Atlantic ocean. We have just crossed England and Ireland at 500 miles an hour. Far below us are fleecy clouds. The captain has sent us a chart to show where we are. We are travelling westward, the same way as the earth below, but we cannot keep up with it, as it goes much too fast. Today is the longest day ever because we gain five hours of sunshine. I have just been in the cabin where the captain, co-pilot, navigator and engineer sit with ear phones and mouthpieces listening to other experts on land and sea who help to guide them over the ocean in four hours. They have hundreds of gadgets all around them, and always know which is the right one to move. Soon we shall see Canada belo us. I'll wait. . . Now we have passe over Montreal. The sky is clear. Th fleecy clouds have gone. Ontario spread out below us dotted with lake that look like tiny puddles. Even Lak Simcoe could be put into a pail. Soo we shall slide down seven miles and lan at Toronto's Malton airport. I kno this has nothing to do with musi Perhaps our captain once was a bad bo and would not practise the pianc because he liked watching airplane better. While relaxing above the cloud we had a lot of faith in our captain t bring us safely home, and we had tw good meals at seven miles up!

Fred. J. Howard

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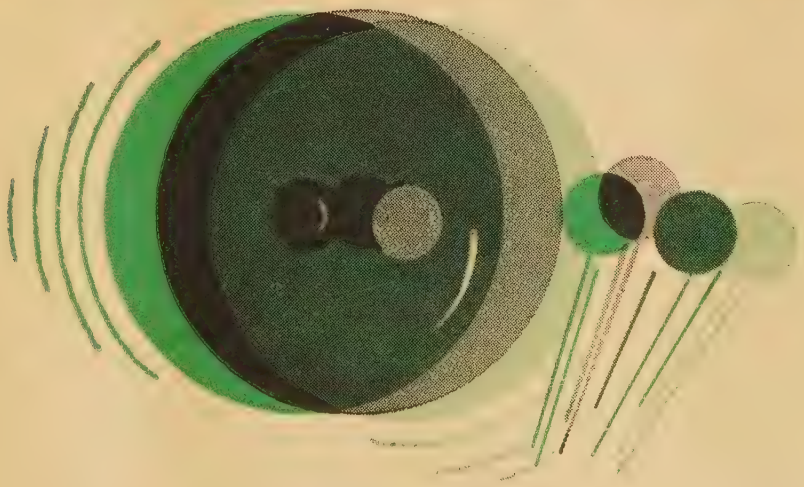

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• Smug and Sleek • Getting Acquainted

Ad Lib

By J. A. DAVIDSON

TWO-AND-A-HALF centuries ago Daniel Defoe wrote this in one of his essays: "The whole Ecclesiastical History, from the first century of the Christian Church, is full of instance to confirm this, that the Prosperity of the Church of Christ has been more fatal to it than all the Persecution of its Enemies."

The story of the Church through the centuries amply substantiates Defoe's contention: and there is little to refute it in the period since his time.

Today the Church, in its various communions, is indeed prosperous. In most countries of the Western world it enjoys great prestige and an appreciable amount of actual power in society. In Canada the Church "never had it so good."

Yes, these are good times, prosperous times, for the Church. But can anyone who knows the Church deny that it is menaced in many ways by its prosperity. We must not, of course, lose a sense of proportion on all this, but we need to remember that, as history clearly demonstrates, a Church that is on too-good terms with the world is a Church in peril.

Despite the many hopeful instances to the contrary, the Church today is tending to rest on its laurels—and the world is perhaps beginning to suspect that some artificial foliage has been woven into those laurels. The Church in our time has become more than a little smug and sleek: it seems to assume that all is well because hundreds of new churches are built, because there are larger congregations with more activities and bigger budgets, because religion is "news" nowadays.

Only the perversely insensitive will deny that there are grounds for hope in the great resurgence of interest in religion in our time. There is something ludicrous in the attitude of those theologians who see in almost every aspect of the current religious scene (except, of course, the revival in academic theology) a deep and dangerous menace to the Gospel. But the Church does seem to be presuming on its current prosperity, on its present favourable status in society.

The root of the danger is that in a prosperous, well-thought-of Church religion itself becomes too easy and faith is thought of primarily as an ornamentation of life rather than as its motive-centre. For many the Church has become merely an instrument of a rather worldly respectability: it is received more as a protector and conserver of fashionable, worldly values than as a challenge to such values.

What the Church does with its current prosperity will have much to do with the future of the Christian faith. We must not allow prosperity and its fruits to distort the Christian perspective.

My Son's Logic

By GLADYS TAYLOR

THE other day my 11-year-old son looked up from his homework and said, "Mother, I don't really know you very well, do I? I've only lived with you 11 years and the first four or five of them I don't remember much about."

Frankly, I was quite struck by this logic. So much so, in fact, that my first instinct was to remedy the situation right away.

My first instinct, that is, until I began to think it over and I recalled that the first pictures taken of me was when I was two and had a pipe in my mouth! (Why did the parents of our generation insist on embarrassing their children? Most of my friends' first pictures were taken, stark naked, stretched out on a blanket.) Needless to say, I hastily decided that perhaps I had better not go *that* far back in introducing myself to my son.

Next I considered telling him of the times when as a child I ran barefoot down the furrow behind my father as he plowed it. But after some thought I didn't tell him that, either. Somehow to a city child who has never gone without shoes in his life except at the beach I didn't think the picture of his mother running barefoot down a furrow would prove too appealing.

I briefly considered telling him of the first date I had had with his father, maybe even intimating that we went so far as to do a little hand-holding, but to the Beau Brummell of the Grade V class who had remarked after his last school party that he was bored with post-office, I thought my hand-holding confession might sound just a little too naïve.

Needless to say, I never did get around to introducing myself to my son. Coward that I am, I decided the picture he'd built up after 11 years of association with me was probably the best, or at least the safest one, for him to have.

Mind you, there are still moments when I wish I could acquaint him with the me before grey hair and double chin set in, but my frustration at such moments is mitigated by at least one fact: the realization that there are others who have had even greater problems with their introductions than I had.

Take, for instance, the poor minister who must try to introduce a good proportion of his flock to God on such rare occasions as Christmas and Easter.

Or the Lord Himself, whose revelation in the Bible, is left for years unheeded in His host's home.

My son said, "Mother, I don't know you very well," but I'm afraid a lot of us should say, "Father, we don't know Thee very well."

Rev. J. A. Davidson

Mrs. G. Taylor

Rev. V. Fiddes

Rev. Shaun Herron

• Proper Progression • Small Pollutions

Change of Mind

By VICTOR FIDDES

IT appears to be a habit of some American theologians, especially those who write articles for *The Christian Century,* to dash off, periodically, a piece on "How My Mind Has Changed in the Last Ten Years." The wisdom of using a title like this is open to very serious question. It arouses the suspicion that if a man has changed his mind in the past ten years he may actually change it again some time in the next ten years. What assurance has the reader that Professor I. M. Nowe will not adopt a theological position in the year 1970 that renders the reading of his present effort a waste of time?

Even more distasteful than the articles entitled "How My Mind Has Changed in the Last Ten Years" are the articles that purport to show "How Karl Barth's Mind Has Changed in the Last Ten Years." The writer does not pretend to know very much about Karl Barth and he is aware that Karl Barth himself once wrote an article in which he confessed that if he were starting over again he would say some things differently.

Most of us, however, would make the same confession. From what I have read and heard of the Swiss theologian it appears to me that he has not so much changed his mind in recent years as moved to a different chapter of his book. When one is talking about the righteous judgment of a sovereign God one does not sound exactly as one sounds when talking about grace in the New Testament. To suggest that Karl Barth has changed his mind in any drastic way in recent years is to imply that he wrote his Commentary on the Epistle to the Romans before he had time to finish reading the rest of the New Testament.

When I was attending theological college Barth was dismissed as a "needed corrective." This phrase stuck in my own throat. I could not see that the declaration that God was "sovereign" and "wholly other" corrected anything. It was either true or it wasn't true. I have the same feeling today when I read articles suggesting that Barth's stress on grace is a "needed corrective" to his earlier emphasis on God's sovereignty. Both of these positions are central and basic to the New Testament position. It is the grace of the Lord Jesus Christ that reveals the true dimensions of God's sovereignty.

Actually Karl Barth has moved in the only direction that a Christian theologian has any right to move—from the realization of man's desperate plight to the solution of the problem. If he had begun anywhere else he could not have arrived where he is.

Anti-Semitism

By SHAUN HERRON

ONE night last Christmas I was with other guests in a friend's home. With four exceptions all those present were members of the United Church. The exceptions were Jews, two men and their wives.

As the evening advanced, one of the (Christian) gentile guests began quietly to needle one of the Jews. The gentile is a man of substance, very little of which he created for himself. He is a middle-aged adolescent with his head full of little bits of unrelated information about everything. Each bit makes him a self-authenticating expert.

In due time the needling became offensive anti-Semitism. Those who overheard it withdrew discreetly. The Jews were hurt and angry, but they kept themselves under control.

Dietrich Bonhoeffer wrote from his Nazi prison, "Folly is a more dangerous enemy to the good than malice. . . There is no defence against folly. . . and it is never amenable to reason." You cannot reason with folly, he said, for that is both useless and dangerous; folly is a moral rather than an intellectual defect. As of course it is.

Bonhoeffer knew where this folly leads. He was in prison and about to die, because his countrymen were full of it. In them it grew into a self-justifying frenzy that destroyed the lives of almost 6,000,000 of their fellow humans merely because they were Jews. It grew and deepened in them until in the Warsaw ghetto they induced starving Jews to volunteer for the gas chamber transports by offering each of them three small brown loaves.

When children peeped out of the windows of their ghetto slums, young nazis and nazi patrols took pot shots at them until they cowered in corners in the arms of demented, terror-stricken mothers.

This, of course, has nothing to do with a prairie gentile who meanly needles a Jew at a Christmas party in a Christian home, not much: about the same bearing that small robberies practised with acceptance by the generality of men have on the inevitability of general murderous outlawry in the body politic.

There is a notion that anti-semitism of a distinct and violent nature characterized German life. This is not true. The anti-semitism of the Russians and Poles was much worse than anything that existed in Germany before the nazis.

It is true, however, that the world has seen nothing of Jew hating in the Christian era so vile or violent as anti-semitism in this half century. The Jews have contributed more than their share to the cultural life of the Germans and held an honoured place among Germans of sensibility and intelligence.

But when the primitives in search of a national and personal scapegoat began their revilings and abuses, they lodged in the petty prejudices of the small, limited and resentful, and grew into the shame of a nation, a shame of such

(*Continued on page* 24)

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The Question Box

Q. *Is it required in the United Church that the parents of a baby to be christened be members of the church, or is it necessary for them to attend church regularly to be able to have their baby christened?*

A. You will find wide differences in custom and conviction in the United Church. We don't see how parents can honestly make the vows required of them and not become attending members of the church. In a baptismal service parents publicly profess their faith and promise to bring their children up in the fear and admonition of the Lord.

Q. *In a congregation, what is considered a proper proportion of giving to local church needs, and M and M funds?*

A. It is assumed that a fair proportion will vary according to the circumstances of a congregation. The ideal is "at least as much for others as for ourselves."

Q. *What do you think of the awful custom of choir-masters conducting their music from a music-stand in the centre of the chancel during the service of worship?*

A. Precisely what you think.

Q. *I have been told by a Presbyterian that it isn't proper to place flowers on a communion table. Is this correct? And is it proper to place anything else on a communion table except the communion service? I wondered if this were true of Presbyterians but not our church.*

A. Customs vary. Many feel it preferable not to place flowers on the table. Some feel strongly that empty offering plates should not be on it, but that when they are filled with the offering of the people it is all right. We don't worry too much about such customs. And in this regard, there is no real difference between Presbyterians and United Church.

Q. *Must an induction service for a new minister take place within two weeks after his arrival? Even if it is inconvenient for the congregation and likely to be poorly attended!*

A. No.

Q. *Is it possible to be a Christian and still be a Free Mason? I have been taught that this is impossible as it says in the Bible, "you cannot serve two masters . . ." etc. Yet many of the leaders in our church are strong Masons. I am of the opinion that the Masons only work for the welfare of those in the group even at the expense of others in the community, where Christians should work for the welfare of humanity.*

A. To be a Mason doesn't mean the lodge is his master. Follow your thesis and a man couldn't get married, either.

Q. *If a person who belongs to the Anglican Church is an Anglican, and a person who belongs to the Baptist Church is a Baptist, and so on, what do I, a member of the United Church, properly call myself?*

A. A member of the United Church. The *Observer* would like a neat synonym, too, but we don't know any.

Q. *One of the tenets of the orthodox Christianity is the personal immortality of believers. Why, then, in the Baptismal Service for infants are these words used, "and continue Christ's faithful servant unto his (her) life's end"?*

Should not the phrase—"throughout his (her) life" be substituted, to bring the meaning into harmony with the belief that the Christian's life has no ending?

A. We suggest you send this to the United Church's Committee on Church Worship and Ritual. We know they have been working on it.

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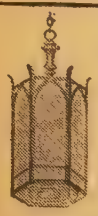
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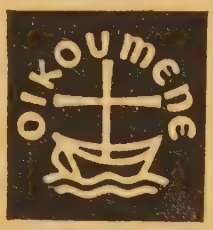
Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE Scottish Reformation, John Knox, and Mary, Queen of Scots, have been much in mind lately, and we are happy to publish in this General Council issue a review of Principal and Moderator Burleigh's *The Church History of Scotland.* This has brought to mind the story a friend told of her mother. Scottish born and bred she loved that land and the church. Nevertheless she had a sympathy for the queen. "You know," she said to her daughter, "I love Scotland, but it is a dour land. Mary came from sunny France and gay, light-hearted people and she must have minded the sombre skies and sober folk. I think John Knox was a wee bit hard on her." . . . We have received a number of books for the new year's mission study on the theme "Into All the World Together." *The Ship Under the Cross* by Dr. John Webster Grant tells the story of the ecumenical movement and the founding of the World Council of Churches. Frances Bonwick's *Ecumenical Album* gives the why, how and where of the United Church's part in the ecumenical movement. The story is told in prose and pictures. *Turning World* by the World Council's staff member, Betty Thompson, is the study book for adults, and contains facts and stories illustrating the meaning of the word ecumenical. Other books are *Programme Plans for Adult Groups* and the *Plan Book for the Church Year, 1960-61.* In addition to these there are, of course, study books for the earlier ages.



The Church History of Scotland

By J. H. S. Burleigh. (Oxford, $8.50.)

Reviewed by G. Campbell Wadsworth.

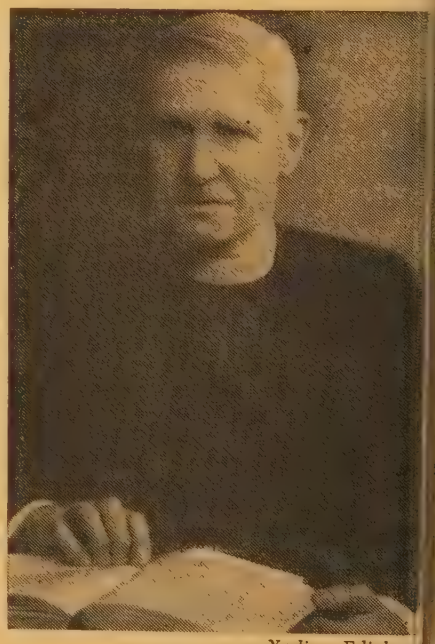
It is both fitting and felicitous that the Scottish Church in this 400th year of its Reformation from Romanism should have its history written afresh and anew by its present moderator, the Rt. Rev. J. H. S. Burleigh, principal of New College, Edinburgh.

Fully a third of Dr. Burleigh's study is devoted to Celtic and Medieval times which is, of course, as it should be. The Scottish church did not begin with John Knox and the Reformation. It already had 1,200 years of history behind it when the year 1560 dawned. Dr. Burleigh makes this abundantly plain.

Nevertheless that year, 1560, was designed to be a crucial one for Christianity, not merely in Scotland, but throughout western Europe. So much depended upon what took place in Edinburgh and its neighbourhood during those momentous days. Through a confused series of happenings, in which dynastic ambition, international intrigue, power politics and the cause of true religion were all inextricably bound up together, Dr. Burleigh leads the reader step by step with authoritative ease. Here is obviously a writer who has mastered his subject. Here is one whose simple, straightforward English is a delight to read.

This is true also of the manner in which the author retells the story of the church's bitter and protracted struggle with the Stewart kings, of its firm establishment on a presbyterial foundation in 1688, of its secessions in the 18th and its disruption in the 19th centuries, and finally of the happy reunion of 1929, which gave Scotland at last a church which is both national and free.

To this reviewer the concluding chapter



Yerling, Edinburg

Rt. Rev. J. H. S. Burleigh, Moderator of Th Church of Scotland.

; one of the most interesting. It deals vith this church since 1929. Dr. Burleigh oints out that this union was undertaken ı the hope that it would result in "an dded spiritual stimulus to the good work t home and abroad and that the voice f a united church would have far reater weight in the affairs of the nation. ome will say now that these hopes were ver-sanguine. It is still too soon to ıdge." Surely, however, it is not too oon to prophesy that a church which has layed so important a part through all ıe past of the Scottish people, will have qually decisive tasks to fulfil in the days) come. Church history, rightly read, is lways a tonic. And certainly as one uts down Dr. Burleigh's book, one can ıank God and take courage.

'ourteen Psalm-Settings of the Early Reformed Church in Scotland

Edited from the original manuscripts and printed psalters by Kenneth Elliott. (Oxford, $1.00.)

Reviewed by K. H. Cousland.

The first General Assembly of the Church of Scotland considered the ques-ion of congregational singing in worship nd decided that a Scottish edition of the ıetrical psalter should be prepared for se. The result was the Old Version or ohn Knox's Psalter which was author-zed in 1564. This book was received vith enthusiasm and under several ditions was used almost exclusively for early a hundred years until it was eplaced by the new version from which ıost of the metrical psalms in the United Church Hymnary are taken.

The little book under review contains collection of fourteen early Scottish salm settings chosen from over two undred extant tunes. These show the haracteristic strength and dignity as well s the severe simplicity of the typical salm tunes of the sixteenth and seven-eenth centuries, and it is interesting to ote how many of them are French tunes vhich came to Scotland by way of the Calvinist church in Geneva. The author s familiar with the manuscript collec-ons and early printed psalters and has ıade a judicious selection to illustrate ıe music of that time. In so doing, he as made a valuable contribution to our nowledge of this phase of the worship f the reformed church in Scotland.

The Ten Words

By A. E. Kerr. (Ryerson, $1.00.)

Reviewed by Harvey Forster.

This expanded lecture delivered to the lass in jurisprudence, Dalhousie univer-ity, by the university president, is a most aluable study.

The church has never been clear as) the relationship of the Commandments) the Sermon on the Mount; hence there as been much confusion.

Here in a paper bound, compact olume, one of the Saddlebag Series, rincipal Kerr has given us a keen nalysis of each one of the Command-ıents. He examines the situation with vhich each commandment is framed to eal. He makes excellent references to opular misconceptions. Finally he places ıem properly.

The book is well worth reading.

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INDIAN RESERVATION

(*Continued from page* 13)

They resent the intrusion and are distrustful. It is hard for them to see that the aim of the church is not to turn them into white men, but rather to make them into Christian Indians.

In spite of the difficulties, there are signs that the church is at work and that God is here in our presence, doing that which He wills. One young Stoney hopes to enter the ministry of the United Church. Another couple are taking Bible training at an evangelical Indian school in Northern Saskatchewan hoping to come back and help.

In the ears of the missionary workers ring the words of Paul in I Cor. 3: 6: "I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth. He who plants and he who waters are equal, and each shall receive his wages according to his labour." ●

ANTI-SEMITISM

(*Continued from page* 19)

magnitude that it will be remembered as long as the human race survives.

A great deal of that shame must always rest upon those people who were embarrassed by the ignorant vulgarity of the anti-semites. When a Christian needled a Jewish guest in a Christian neighbour's house "Those who overheard it withdrew discreetly." A great multitude of Germans "withdrew discreetly" and left the field free for the poisoners and infected.

In the midst of noisy vulgarity most people hope to pass unnoticed. Creeping through life with discreet good taste that in its turn becomes an object of attack, they begin to take on the sickness of the attacker as the best available defense of themselves. To appear to be like him is—perhaps—to go unnoticed by him?

Many small pollutions make a big pond. Of course all through the country some of those who are, with somberly unconscious humour, known as the "best people" are, when they speak freely, virulently anti-semitic. They are well bred, mind you, in a retail sort of way, and not — in one of their favourite phrases — like "that class of people" (hard workers, farmers, and the educated).

It has often seemed to me that all they lack to make good nazis is the right leader. If he should appear with the skill to touch their vanities and their pathological need for status, we'd be off again. ●

SPARK DEBATE

(*Continued from page* 7)

tion which should be regarded as an integral part of a treatment process commencing before trial and ending with the ultimate emancipation of the offender from his criminality."

This is no be-soft-to-the-bad-boys sort of sentimental thinking some critics may say it is. The report implies that the protection of society from its criminal elements must come first. It adds that "parole should be used as a form of treatment, and not (as it now is) as a reward for good behaviour. No person should be released from care so long as his retention is essential to the well-being of society and reformation."

Marriage and Divorce

The report of the Commission on Christian Marriage and Divorce is exceptional. And it is certain to stimulate discussion. The commission again searched the Scriptures and sought top-notch counsel during its four years of work.

Among the findings: a re-affirmation of the United Church's position on birth control; condemnation of abortion except therapeutic abortion on medical advice; artificial insemination with husband's sperm is morally acceptable; but from another than the husband donor, "cannot be approved as morally acceptable in our present state of knowledge."

It emphasizes the importance of proper education for marriage, and outlines a family-life programme which a congregation may follow. It reminds people that a Christian service of marriage is a service of worship and that among other things "the music should be harmonious with the worship of God." It says there should be a civil marriage for those who cannot make Christian commitment.

There is a sensitive, realistic section on homosexuality. There is guidance

HEAVEN

Heaven is not the righteous
Elder son
Boasting how well his duties
Have been done.

Heaven is the Prodigal
Back from the swine
To sounds of music and
The Father's wine.

Heaven is not a trophy
'Neath a dome—
Heaven is but a sinner
Coming home.

—By S. Barlow Bird.

dealing with young people facing possibility of a marriage forced by gnancy. There are sections dealing h the problems of the unmarried and contribution of the church to them; pters on helping couples in marital ife.

This is one of the finest and most evant reports issued by any commis-n. We regret we cannot say more out it in this issue, and will publish erpts from it later. There will not full agreement with every recom-ndation, but we suggest criticism be hheld until the full report is avail-e. These excerpts and the necessarily ef reports from the Council will not be ficient basis for careful judgment. ●

cDOUGALL CHURCH

(*Continued from page* 9)

ll be used as the social centre. Here plays will be placed by the Upper om and the Bible Society. The press ll be housed in the lower annex which joins the sanctuary. The large upper rlour will hold the exhibits of The blishing House and the Literature pot.

In an historical pageant which will be highlight of the sessions, and in which 0 will take part in the Jubilee Audi-rium, commissioners and the general blic will see dramatized the story of e work of the church and its mission-es in the early days of settlement on e western prairie. Among the out-nding figures portrayed will be George cDougall in his role as missionary to e Crees, the Stonies, the Blackfeet, government mediator and Indian unsellor, and as founder and builder McDougall Church, Edmonton. ●

USSIAN CHURCH

(*Continued from page* 11)

way of proclaiming our Gospel except church. We believe it is against the v to teach children, so we have no nday school. We teach adults. And teach our people to be good, to show ve, and win others."

Young anti-religious people in Russia y the future is with them, and that e church will die.

"What about the future?" we asked r. Mellnik.

"It is not for us to judge what will ppen. Church history shows that ten during those periods when the urch enjoyed its greatest freedom ere was spiritual decline. When times re difficult it grew vigorous. We lievers live by hope." ●

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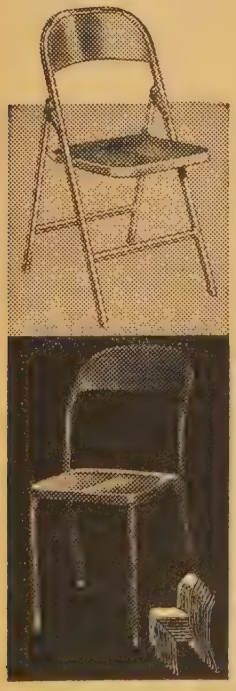

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About People and Places

Edmonton Broadcast

The United Church of Canada will be responsible for the General Council Broadcast over the CBC Trans-Canada network from Edmonton, Sunday, September 18, 2.30-3.00 p.m. EDT.

The **Rev. Fred Roberts,** Victoria Ave. United Church, Chatham, Ont., will broadcast on the Church of the Air, over the CBC network, Sunday, September 25, 4.30-5.00 p.m. EST.

The Pursuit of Unity

Church unity was the theme of three gatherings that drew churchmen from all parts of the world to Scotland last month.

More than 1,700 people paid tribute to the pioneers of the ecumenical movement in a service in St. Giles' Cathedral marking the 50th anniversary of the world missionary conference in Edinburgh, 1910. Here the modern ecumenical movement was born.

"It was missionary concern that led to concern for the total witness of the church," World Council Secretary, Dr. Visser 't Hooft said. "But we must go further. The thing that began in Edinburgh cannot be adequately expressed in any organizational form. It is something deeper, richer and wider than any organization . . . it is the rediscovery of the basic truths of the church."

Of early leaders such as Dr. John Baillie and Dr. J. H. Oldham, the Secretary said, "They had to fight for this new and unheard of thing that Christians of completely different backgrounds should work and live together and think of themselves as members of a world-embracing fellowship in Christ."

Faith and Order—The 100 members of the Commission on Faith and Order wrestled for six days preparing a statement on church unity for presentation to the World Council's Central Committee.

The statement declares that the unity sought is primarily a local unity, the implication being that there would no longer be in each community several churches, but one church comprising all those in the area who confess the Lordship of Jesus Christ. Their union would be based on the same baptism and express itself by the preaching of the same Gospel and by partaking the same bread.

The Central Committee—Strong support for the statement on unity was given by the 90 members of the World Council's Central Committee.

Two American delegates stressed the urgency of the local emphasis. A layman cited a community of 35,000 in the USA which has churches of 31 denominations (The Canadian situation was reviewed by the Editor in recent issues of **The Observer**), while a churchman declared that top level leaders might express unity but that it has not yet been brought home to the local church. "We keep producing divided churches which force people to live in separation," he said.

From Germany's Bishop Lilje came a warning of the difficulties ahead and traditional problems raised by different concepts of baptism and the ministry. India's Metropolitan Mar Thoma Juhanon criticized the over-intellectual emphasis of the West and hinted India and Asia might solve the problem before western theologians stopped arguing.

The German Kirkentag President, Dr. Thadden-Trieglaff, pointed out that modern men and women living in isolation in today's world look to the churches for a new vision of unity but are always disappointed. "They will remain disappointed," he contended, "as long as the Church only discusses and argues about unity and does nothing to achieve it.

"People want to live, not discuss unity," he declared.

Indian Work Centenary

The **United Church, Nanaimo, B.C.,** was packed to overflowing for the service marking the Indian mission centenary. The village choir included in their programme some hymns in the Ankomenum language. Conference officers, including President the Rev. Robert Moses, were present, and Union College Principal Dr. W. S. Taylor, preached. Dr. Peter Kelly, an Indian chief, and Mrs. Kelly took part in the banquet. The Rev. R. W. Henderson, Superintendent of Missions, reviewed the Indian work.

Mormons in Eastern Canada

For three years 130 young, full-time missionaries, all unpaid and giving two years' service to the church, have been touring Ontario and Quebec, knocking on doors and explaining their faith.

Their work has brought results. The first Eastern Canada stake (diocese) of the Church of Jesus Christ of Latter-Day Saints (Mormons) now numbers 5,300 members. Building projects totaling $1,000,000 in value all over Ontario were announced. Plans include a $350,000 worship and recreation centre in the Toronto suburb of Etobicoke, a $150,000 centre in Scarborough and a number of smaller buildings in Ontario cities.

Previously Mormon work in this area has been directed from headquarters in Salt Lake City, Utah. The Mormon group which first came to Canada 100 years ago has four stakes in Alberta.

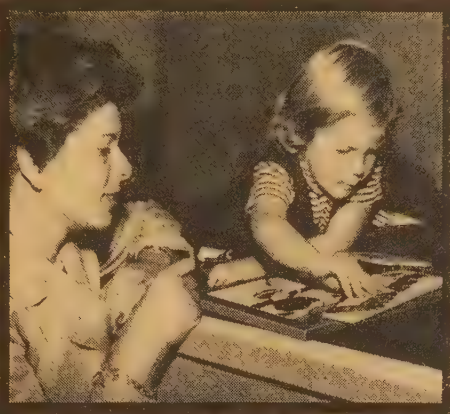
High and Low Peaks

In seven years Canada will reach an all time high in teen-age population; and an all time low in leadership among people 25-35 years of age. Leadership training plans are, therefore, an immediate concern of the church and are being tackled by the Board of Christian Education in all areas.

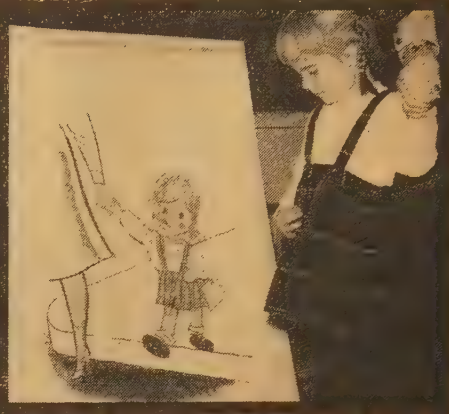
In recent reports of conference Young Peoples' Unions, leadership education was stressed. Under the Manitoba Conference's new plan, there is a leadership

(*Continued on page* 28)

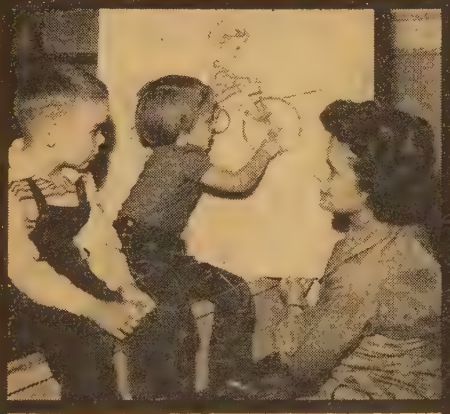
JUNIOR LEAGUE OF TORONTO WINS CAROL LANE AWARD FOR TRAFFIC SAFETY



They're never too young to learn traffic safety.



But special techniques are needed to teach pre-schoolers traffic safety.



The Junior League of Toronto conducted an experimental programme along these lines which won high praise from safety and educational authorities.

It was awarded first place in the Carol Lane Awards for Traffic Safety competition. The prize: $1,000 and the Carol Lane statuette.

The Awards are named in honour of Carol Lane, Women's Travel Director, Shell Oil Company of Canada, Limited. Administered by the Canadian Highway Safety Council through a grant of Shell, the Awards are open to all volunteer women's groups across Canada. In addition to the first award described above the second place winner receives a plaque and $500 and the third place winner, a plaque and $250.

Shell is pleased to recognize woman's protective instinct in this way, and would welcome your club's participation in the 1960 competition. For full details, write:

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By Marjorie Wilkinson. Christian men and women have a responsibility to establish and nourish themselves through the discipline of a vital prayer. This devotional work is intended to help the Christian fulfil himself as "a living branch of the Vine that is Christ." $1.50

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By R. C. Chalmers. Here the author discusses, systematically, seven fundamental themes of the Christian Gospel. $1.75

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training convener and five area conveners spread throughout strategic points. This calls for a close relationship between YPU and the Christian education committee, with Field Secretary Rev. Bud Harper giving a great deal of time to leadership training in the four major areas: workshops, Bible study, audio-visuals and general information and resources.

Week-end workshops and evening meetings recently held in the Maritimes under the sponsorship of the Religious Education Council emphasized the imperative need for leadership training in order to meet the situation. Leaders were urged to concentrate on training through councils and fellowships. Mrs. E. C. Treleaven, immediate past chairman of the National CGIT committee, and Miss Geraldine Reid, girls' work secretary, were the speakers. They told of plans now in progress for a national leadership training conference to be held at Bishops University, Lennoxville, Que., in July, 1961, when experts in the field of leadership training and skilled authorities in CGIT work will be present.

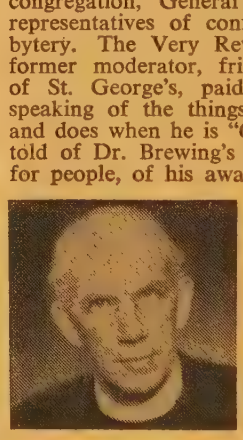
To Vancouver

Rev. W. Stuart MacLeod, St. John's United Church, Stratford, Ont., has accepted a call to become the minister of Canadian Memorial United Church, Vancouver, B.C. He succeeds the Rev. Dr. J. G. Gorwill, now minister of Melrose Church, Hamilton, Ont.

The 13th Moderator Dies

The **Very Rev. Dr. Willard Brewing,** former Moderator of the General Council of The United Church of Canada, died at his Toronto home on August 13.

St. George's Church, of which he was minister for 13 years, was crowded for the funeral service with members of the congregation, General Council officers, representatives of conference and presbytery. The Very Rev. George Dorey, former moderator, friend and member of St. George's, paid tribute to him speaking of the things a man becomes and does when he is "Christ's man." He told of Dr. Brewing's love and concern for people, of his awareness of life and



The Very Rev. Dr. Willard Brewing

thought in the contemporary world, and his interpretation of these things in the light of God's will and truth.

The present Moderator, the Rt. Rev. Angus MacQueen, on behalf of the General Council, sent a message mourning his passing. He referred to Dr. Brewing as a powerful preacher, great administrator and friend.

The Rev. Willard Brewing was born in Sussex Corners, N.B., educated in that province, and after a teaching period trained for the ministry in the United States. He served the Reformed Episcopal Church in Canada as minister and Bishop.

In 1929 he accepted a call to S

ndrew's - Wesley United Church, Van-
uver, where he remained until coming
St. George's in 1938. The overseas
ork of the church was a deep concern
d he was chairman of the Board of
verseas Missions for a term. The
nited Church of Canada conferred upon
r. Brewing its highest honour by elect-
g him Moderator in 1948. He retired
1951.

Mrs. Brewing predeceased him in 1958.
hey had no children.

ew Appointment

Miss Betty Bone has been appointed
ean at Ontario Ladies' College, Whitby,
Ont., one of the United Church's secondary schools for girls. Miss Bone has been for the past year National Secretary of Junior Work and the Explorer programme of the Board of Christian Education. While she will begin her new

ties this month, arrangements have
en made for her to continue her work
ith the Board of Christian Education
a part time basis for a few months.

ear Book Changes

The address of the new manse for St.
ndrew's Church, Sault Ste. Marie, Ont.,
11 Haviland Cres. The minister, the
ev. **George Soutar,** and his family have
oved in.

Rev. M. C. Fisher, Fenelon Falls, Ont.

Rev. James C. Eastcott, Apt. 1, 840
oncession St., Hamilton, Ont.

arming in Korea

In April, 36 young farmers at **Korea's
hristian Rural Life Institute** had already
ought in the first harvest of the year
-cucumbers and squash. The hotbed
ums, tomatoes, cabbages, egg plants,
ppers and melons were fairly bursting
rough their lids, and in the fields the
tatoes and peas were up. The staff
as planning for canning plants as well
getting ready for 20 young women
ming in for rural life leadership
aining.

Since 1956 when it was founded, 77
en and 83 women have graduated from
is Union Christian Service Centre at
aejon, to which the United Church
akes an annual contribution. These
aduates are widely spread in every
ovince except two. They send in regu-
r reports and these are distributed for
formation and help to all.

When Cho Seung Youn went back to
s village he found every family except
o among the 46 became short of food
ch year. In 1959, only 10 families were
ort. In 1957 there were only three work
ws; now there are 16 work bulls. Every
mily is feeding a calf and one or two
gs. Mr. Cho has been village head for
ree years and is becoming known as an
pert on growing cabbage. Two other
llagers have gone to the institute.

Lee Ki Sun has been teaching a literacy
ass, has organized a 4-H club with 12

(*Over*)

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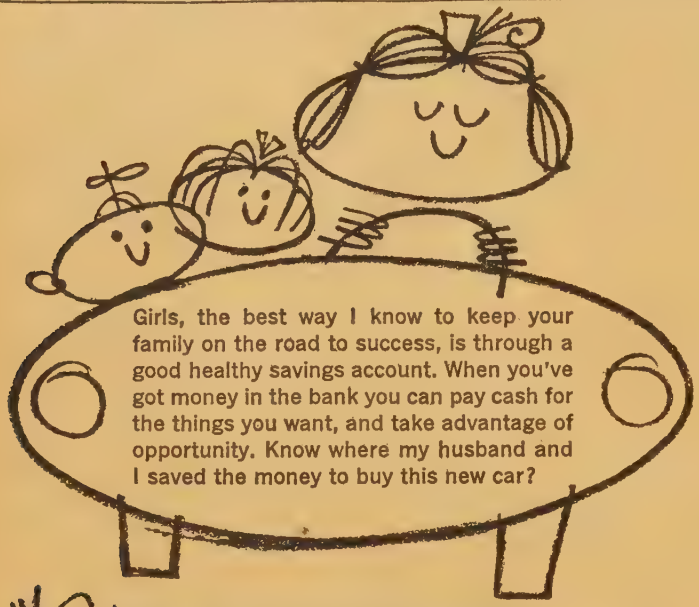

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members. The village is planning a bell tower and public bath house.

"My church is a tent," writes Cyng Nam Won, who was a 1958 graduate. "The gourd seed has been multiplied and distributed to local ministers. I helped our church members plant fig trees and grapes. Last year we successfully cultivated ginseng as a joint project. I also canned tomato and grape juice and supplied it to sick church members."

Mrs. Lee Wee Huan says the music and scenery of the institute have been printed on her heart. Through her work the village has planted three acres of rice and four of dry field. They have purchased a cow, cart, three pigs and seven beehives. With the help of two men they were ready for the spring vegetable planting—cabbage, peppers, garlic.

Miss Huh was the institute's first college graduate. She was doubtful at first but has become most enthusiastic and recently received a scholarship to America where she will improve pottery techniques, since chemistry is her course. She hopes to advance her studies and when she comes back to put pottery making on a more advanced and permanent basis in rural Korea.

Killed in Accident

The **Rev. James Cameron Hill**, 26, ordained last year and on his first charge at Canmore, Alta., died August 19 from injuries received two days before in a car accident. Mrs. Hill and a baby son escaped injury. Before ordination Mr. Hill served part time as boys' work secretary in the Department of Christian Education, the Canadian Council of Churches. . . **Rev. George W. Dowson**, Mossbank, Sask., died July 29. Ordained in 1915, his charges were mainly in Saskatchewan. He retired in 1952. . . **Ida**, wife of the late Rev. Isaac G. Bowles, Toronto, died August 16.

Party in Saskatoon

The 91-year-old **Rev. W. B. Sallans**, oldest ordained minister in the Saskatchewan conference, Mrs. Sallans, and their family were guests recently of the Session and Woman's Association of Mayfair United Church, Saskatoon. Mr. Sallans, who has served the ministry for

Star-Phoenix

Mr. and Mrs. Sallans at party

68 years, started as a Methodist probationer in 1891. The next year, with four years' study still to complete, he received special ordination because of an extreme shortage of ministers. He arrived in Saskatchewan the day it was named a province and spent the remainder of his ministry in that conference and in Manitoba. Mr. and Mrs. Sallans live in Olivet Lodge, Saskatoon.

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Aid to Congo

Missionaries forced to leave their posts during the recent upheaval in the Congo are urged by the World Council of Churches to return as soon as possible. They are needed to help restore morale and to preserve continuity of the work.

$25,000 in emergency aid has already been sent by the World Council. An appeal has been made to member churches to underwrite immediate medical and scholarship help. It has also sent a representative to work with a church-related skeleton relief organization set up to provide doctors to replace those who left the country (it is reported that out of 400, only 22 remained) and to supervise distribution of church-contributed medical supplies.

M and M Up 15.4%

Another 15.4% increase in M and M givings to August 25 is reported by Acting Secretary, the Rev. Dr. Ray McCleary. The total is $3,436,112 against last year's figure of $2,976,412. Givings by conferences appear below, the 1959 amounts in brackets.

Newfoundland, $34,991 ($28,525); Maritimes, $280,980 ($237,132); Montreal and Ottawa, $339,497 ($297,642); Bay of Quinte, $265,431 ($229,808); Toronto, $689,446 ($601,074); Hamilton, $503,990 ($455,261); London, $406,407 ($347,544); Manitoba, $209,717 ($173,-745); Saskatchewan, $189,978 ($160,920); Alberta, $229,926 ($201,259); British Columbia, $238,127 ($207,449); Donations, $47,598 ($36,053); One Dollar Club, $24.

Women to Edmonton

The record number of 70 women elected by every conference, except Newfoundland, to be commissioners to the United Church's 19th General Council is probably due to the fact that issues of deep concern to them are high on the Agenda.

Commissions are recommending a whole new organization for women and sweeping changes in the administration of the overseas and home missions work.

Around the World

The **Rev. Walter Small,** China missionary for 42 years and presently pastoral assistant at Ryerson Church, Hamilton, was presented with a money gift on his departure for a three months' visit to relatives and friends in England. He will go also to Rome and Hong Kong, where he will be the guest of his son, John, who is attached to the Canadian Embassy.

Building in Suburbs

The sod was turned recently for a new church in Willowdale, a suburb of Toronto. The schedule called for the building of **Northminster United Church** to begin July 1 and the cornerstone laying in August. If all goes well the congregation should be in the new church for the Christmas service. The building has been designed to grow with the community, provision being made for a

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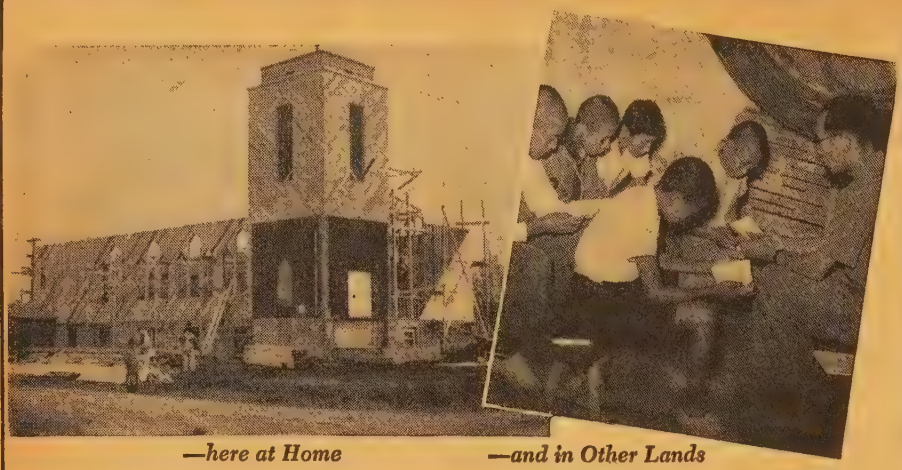

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balcony to increase the capacity to 580. Sunday school facilities for 200 children will be provided in a part of the nave floor to be partitioned off. With the use of a portable, accommodation will be adequate for 600 children. The Rev. Maurice Whidden is the minister.

Dates to Remember

Educational Rally and Annual Meeting, Middlesex Presbytery Lay Foundation, Lambeth, Ont., Monday, September 26. Special speaker, Dr. Elias Andrews, Principal Queen's Theological College.

Service commemorating **50th anniversary of Edinburgh Conference,** Timothy Eaton Memorial Church, Toronto, Sunday, October 2, 7.30 p.m. Speaker, the Rev. Dr. Charles Ranson.

Christian Drama Council Workshops: Three workshops will be held in Toronto to assist groups planning to present Christmas plays. **October 1,** St. Paul's Anglican Church, Bloor St. E.; **October 22,** United Church Training School, 77 Charles St. W.; **November 9,** Glenview Presbyterian Church, 1 Glenview Ave. Information may be obtained from the Registrar, Christian Drama Council, 7 Bloor St. W., Toronto 5, Ont.

Return to Ambitious City

The **Rev. James C. Eastcott** is returning to Hamilton where he was minister of Livingstone United Church from 1938-48. He is to be the retired assistant to the Rev. Frank G. Brisbin at St. Giles United Church.

Flying Carpet Archeology

Children of the United Church's **Sunday School in the Home by Mail and Air** are to journey through the Holy Land during October and November. In the programme **Tell Us a Story** which is heard on 31 radio stations across Canada an archeologist and his family visit Bible lands and see at first hand where many of the Bible events took place.

The series, which is under the supervision of the director, Miss Marion Brillinger, uses a professional script writer and actors and is produced by Miss Nancy Edwards at the Berkeley Studio. Other children and grown-ups too, Miss Brillinger says, will be interested in this series of nine episodes beginning October 2. She suggests that readers ask their radio stations about the programme.

Ship-to-shore Contact

The United Church's motor cruiser **Ryerson,** plying Newfoundland's south coast, has a new ship-to-shore radio telephone. It is a gift from the congregation of **St. Paul's United Church,** Brampton, Ont.

There were many difficulties to overcome, but the radio telephone is finally installed and in good working order. In writing to express appreciation for the gift, the missionary, Mr. Norman Abbott said it was impossible to estimate the value of the help and comfort this instrument could bring. "When I touched on isolated community," he wrote, "the told me how good it felt to hear the report that the **Ryerson** was near. 'We feel a lot better to know there is

ontact,' one man said. 'It's so lonely at mes'."

ponsor Refugees

Representatives of six churches and wo service clubs in the Kitchener-Waterloo area were on hand at the station o welcome the eight young Yugoslav efugees they had undertaken to sponsor s their share in World Refugee Year.

The Rev. Hanns Skoutajan, Director f the United Church's World Refugee Year committee, went to Quebec to meet his largest single group of refugees to ome to Canada under church sponsor-

Kitchener-Waterloo Record

hip, and accompanied them to Kitchener.

The men were escorted by Mr. Skoutajan (once a refugee himself from Czechoslovakia) through the noisy, orderly confusion of immigration. They were registered not as refugees but as landed immigrants." Tickets and expense money were supplied by the sponsors.

About 75 men a week flee from Yugoslavia into Austria. Many of them are married and have had to leave their families behind. The majority are Serbian Orthodox.

Although World Refugee Year ended officially in June, United Churches are continuing arrangements to sponsor single refugees and families. Since the last list of churches was published in the June 15 **Observer**, 23 churches have completed arrangements to bring refugees to Canada.

The new church sponsors are:

Ontario—Chalmers, Kingston; Trinity, Burlington; Mackay, Ottawa; Wesley, Mimico; First, Hamilton; Aurora; Colborne St., London; Bedford Park, Toronto; Unionville; Bloor St., Toronto; Trinity-St.Andrew's, Renfrew; Crediton; Leaside, Toronto; Runnymede, Toronto; St. James, Simcoe; Grace, Napanee; First, Port Credit; Trinity, Newmarket; First-St. Andrew's, London.

Quebec—East Angus.

Alberta—South West Calgary; First, Fort Saskatchewan; Metropolitan, Edmonton.

This brings to about 125 the number of United Churches sponsoring the settlement of refugees in Canada.

Inter-Communion in Ireland

Church history was made recently in Ireland. For the first time three congregations of the Church of Ireland, the Presbyterian Church and the Methodist Church united in a communion service. As the service was held in the Presbyterian church at Rathcoole, Belfast, that form of service was used. While the people received the wine in individual glasses, the ministers communicated from the Church of Ireland chalice as a

(*Over*)

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QUOTATION from Page Fifty-four:

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This is Seoul

by Clifford Elliott*

SEOUL, Korea, is a city of two million people without a single street light. Coming from well-lighted Edmonton, it was quite an experience to climb one of the steep hills and look down on mere clusters of winking lights from the windows and store-fronts. There are few main thoroughfares, either. For the most part, it is a city of steep, winding and badly rutted alleys that zig-zag crazily among tiny shacks.

You see great poverty in Seoul. There is scarcely a passenger vehicle on the streets except for the jeep-like taxis that dart in and out. Even bicycles are precious beasts of burden that carry produce to and from market. Most of the loads are carried in two-wheel carts, pulled by men dripping with sweat as they pit themselves against the steep hills.

The world has not been heedless of Korea's need. I saw pile upon pile of bales of good clothing and food sent by the churches through Korean Church World Service. I saw feeding stations (there are about 40) where plain, but nourishing food is ladled out daily to hungry people. I saw handcraft centres where women learned to sew and weave — I bought some of their work. Especially noteworthy is a centre for widows over 55—any woman that age is considered beyond useful service—where they unravel nylon stockings and prepare the thread for the weavers. The director of weaving is Miss Anne Davison, United Church WMS missionary.

This is what you are making possible by your gifts to the church and world refugee appeals. Korea needs help and we must continue to send it. But there is a much more difficult task to do. Korean morale is low after years of war. The greatest need is rehabilitation of a people too long pauperized.

**The Rev. Clifford Elliott is minister of Robertson United Church, Edmonton, Alta.*

symbol of the unity that exists among the congregations.

The service was conducted by the Methodist minister, the Presbyterian minister administered the communion and the curate in charge of the Church of Ireland preached the sermon.

Next year the united communion service will be held in the Church of Ireland and the following year in the Methodist church.

One for India Meet

The Board of Christian Education has nominated former YPU National President **David MacDonald,** Charlottetown, PEI, to be one of four Canadian youth delegates to the third assembly of the World Council of Churches, to be held at New Delhi, India, November 18 to December 5, 1961. The nomination was made at the request of the executive of General Council and will be forwarded to the Canadian Council of Churches.

To Lecture

The **Rev. Basil R. Bater,** professor of New Testament language and literature at St. Andrew's College, Saskatoon, will give four lectures next month at the United Church House, Toronto, to the curriculum writers for Year II (Jesus Christ and the Christian Life).

Publishing House Notes

AN adventurous autobiography for boys and men is entitled *Call Me Tomorrow.* It is the story of J. A. McRae, an early prospector for gold in Northern Ontario in the days when Porcupine and Kirkland Lake were being settled. He was later a newspaper editor and writer. He lives in Burks Falls.

Jim McRae's experiences as a boy and a young man exposed to the rugged life of the north taught him chiefly how to become self-reliant. Alone in a prospector's cabin in deep mid-winter; almost alone on a tumultuous river which no man before him had negotiated with a canoe; rescuing stranded souls from a devastating forest fire; these, and other adventures are related in fine straightforward fashion. They tell us a great deal about both Nature and Human Nature "in the raw." They reveal also a great deal about the author which is "pure gold."

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New Magazine

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